

GayCommunityNews

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Lesbians Not Unfit Mothers, High Court Says

By Jil Clark

"In total absence of evidence suggesting a correlation between a mother's homosexuality and her fitness as a parent, we believe the [lower court] judge's finding that a lesbian household would adversely affect the children to be without basis in the record."

In the words of Justice Paul Iacos, that is the opinion of the Massachusetts Supreme Judicial Court (SJC), which ruled in favor of a lesbian mother on September 22, ending a four-year old battle over custody and guardianship of two children.

The high court said that the fact that Bunny King (formerly Brenda Bezio) is a lesbian is not sufficient grounds for her to be judged unfit to care for her own children.

"The state may not deprive parents of custody if their children simply because their households fail to meet the ideals approved by the community . . . or simply because the parents embrace ideologies, or pursue lifestyles at odds with the average."

In the decision, the court relied heavily upon the judicial precedent which "accords great weight" to the natural bond between parents and children.

Iacos also wrote that Franklin County Probate Court Probate Court Judge Sanford Keedy, who had turned down King's petition for custody and guardianship of her daughters in 1979, made his decision on inappropriate grounds.

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Our Own Suing Virginia Beach

Compiled by Michael Glover

VIRGINIA BEACH, VA — The publishers of *Our Own* are suing the city of Virginia Beach to regain open display and distribution rights for the lesbian and gay newspaper in public libraries here.

The Unitarian-Universalist Gay Community (UUGC), plaintiff in the suit, alleges that recent actions by the city council, in effect banning distribution of *Our Own* in the public libraries, violate the First and Fourteenth Amendments of the U.S. Constitution.

The UUGC is calling for a preliminary injunction as well as permanent relief.

In a brief filed September 18 in U.S. district court, the UUGC alleges that the defendants, the city of Virginia Beach and its city manager, George L. Hanbury, "being unsatisfied with the uninhibited public debate contemplated by the First Amendment, have retaliated against plaintiff's exercise of its right to freedom of speech and the press."

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Jerry Falwell, backed up by members of his "I Love America" choir, addresses the rally in Madison that was disrupted by protesters.

Demonstrators Disrupt "I Love America" Rally

MADISON, WI — Fundamentalist preacher Jerry Falwell's "I Love America" rally here was disrupted by about 300 protesters objecting to Falwell's right-wing message.

Falwell, founder of the fundamentalist Christian political lobby Moral Majority, told the crowd of 2,000 that the demonstration here marked the first time that any of his 24 "I Love America" rallies held in state capitals throughout the nation since April 1979 "has been met with vulgarity . . . rudeness and blasphemy."

Hecklers shouted "Sieg Heil" and "Fascist," interrupting Falwell's speech warning that the United States is "under the judgment of God for abortion, pornography and immorality. This should be a nation under God."

Falwell directed most of his comments toward the demonstrators, who carried signs declaring that "War Mongers Are Not Pro-Life," as well as "Ayatollah Falwell," "Moron Majority," "Worship God Not America" and "Keep Abortion Safe and Legal."

At the outset of the rally, Falwell tried to calm the protesters, telling the crowd, "We are glad for the dissidents here; that's what America is all about. You couldn't do this in Russia. We love you, no matter what you think of us. I can tell you this: Christ died for you, and if we can help you we will."

But the heckling continued, drowning out Falwell's clean-cut choir of young adults dressed in red-white-and-blue outfits who were lip-synching to recorded music. Falwell's staff removed a man who was shouting obscenities in front of the stage.

"I'm glad our young people never learned to talk that way," Falwell said, his voice over the sound system drowning out the shouts from the crowd. "You wouldn't find any of our people behaving this way. They would show nothing but respect . . . Even if I were an uninformed observer, I could determine who's right and wrong just by looking around."

Falwell said that he believes that "the vast majority of Americans still believe in decency and morality. We're not trying to impose our morality on others. We're trying to keep others from imposing their immorality on us."

Falwell and Moral Majority oppose abortion, homosexuality and the Equal Rights Amendment, and support prayer in schools and "a strong national defense."

"We are living in the greatest land on Earth," Falwell told his listeners, "and if that is not true, then we could not be seeing what we're seeing here today. I am glad our children never learned how to hate, to shout obscenities, to be vulgar."

"I'm glad you boys and girls can hear and see this so you can know the differences that your Christian education is all about."

"Christ died for obnoxious people, too."

After the rally, 200 protesters massed in the lobby of the Concourse Hotel, where Falwell was holding a free luncheon for pastors and their families who had attended the rally. Chanting "No holy wars," the demonstrators attempted to enter the luncheon, but were halted by Falwell's bodyguards and Madison police and fire marshals.

Meanwhile, representatives from a coalition of progressive organizations gathered at a press conference to denounce Falwell and Moral Majority. State Rep. David Clarenbach (D-Madison) charged that Falwell "wants to take over this country politically."

Sheila Thompson of Protect Abortion Rights criticized what she called Falwell's anti-feminist, anti-abortion stand. "Jerry Falwell believes women are property of men, that they're the sexual toys of men," she said.

Falwell is holding a combined New England states "I Love America" rally in Concord, N.H., on Monday, Oct. 13, from 11:00 a.m. to 12:30 p.m. on the State Capitol steps.

Air Force Discharges Eight For Homosexuality

Compiled by David Morris

GREAT FALLS, MT — Eight enlisted men at Malmstrom Air Force Base were discharged because of their homosexuality in late August, just weeks before a federal judge ruled in the case of Leonard Matlovich that the Defense Department regulation applying to such cases in unconstitutional vague (see *GCN*, Vol. 8, No. 9).

When questioned by *GCN*, Major Doug Kennett of the office of the Secretary of the Air Force quoted a Defense Department statement saying, "Department of Defense policy requires prompt separation of homosexuals. The homosexual person is considered unsuitable for military service and is not permitted to serve in the armed services in any capacity. His or her presence in a military unit would seriously impair discipline, good order, morale and security."

Kennett refused to comment on the implications of the ruling in the Matlovich case because, he said, the Air Force has filed an appeal to that case.

The eight men, who preferred to remain anonymous, were given honorable discharges because, according to an Air Force statement, a review of their service records showed no reason for less than honorable discharges.

Montana gay and lesbian activists have charged that the Air Force action resulted from a continuing witchhunt by the Malmstrom Office of Special Investigations (OSI) which involved sending undercover agents to private civilian parties and meetings of lesbian and gay rights organizations in Missoula and Bozeman, Montana.

David Eckenweiler of Out in Montana, one of those organizations, told *GCN* that members of the community suspect that as

many as 30 persons may still be under surveillance.

Eckenweiler reports that a member of the Montana Alliance for Individual Rights (AIR) suspected a man attending a meeting of AIR was an OSI agent when he noticed the keys the man carried were of a special type fitting only high-security Air Force locks. The suspected agent left immediately when he was confronted.

Eckenweiler told *GCN* that Air Force officials claimed the investigation was begun because of complaints from individuals at Malmstrom. A letter from secretary of the Air Force Colonel F.W. Hausmann denied that the investigation was a witchhunt or involved undercover agents.

According to an article in the Great Falls *Tribune* published before the discharges, one 18-year old airman who was under investigation was called into the OSI

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Bill Passes w/o Anti-Gay Amdmt

Compiled by Denise Sudell

WASHINGTON, DC — The Legal Services Bill, HR 7584, has unexpectedly passed the U.S. Senate without the addition of an anti-gay amendment.

The U.S. House in July passed, by a 290-113 vote, an amendment to the bill prohibiting Legal Services Program funding from being used in cases "promoting, defending or protecting homosexuality." And observers, including Gay Rights National Lobby Executive Director Steve Endean, expected a similar amendment to be added to the bill when it reached the Senate.

But the Senate passed the bill September 25 without the introduction of such an amendment. It had earlier passed the Senate Appropriations Committee, which had deleted the amendment added by the House.

"All indications were that the amendment would be introduced," Endean told *GCN*. He said that Utah Senator Jake Garn (R) had at first indicated to the bill's floor manager, Sen. H. John Heinz (R-PA) that "the (lesbian and gay) issue was not done" in the progress of the bill, but later denied that he had been interested in sponsoring an anti-gay amendment.

According to Endean, when Sen. Ernest Hollings (D-SC) asked for unanimous consent to committee amendments on the bill, including the Appropriations Committee's deletion of the anti-gay amendment, "the right-wingers" in the Senate refused, citing ten amendments they wished to have restored to the bill. The anti-gay amendment (known as the McDonald Amendment after the Congressman who introduced it, Rep. Larry McDonald, a Democrat from Georgia) was one of those amendments.

But when the section of the bill to which the McDonald Amendment had been added reached the Senate floor, no anti-gay amendments were proposed, and the bill was passed without them.

Endean said he was "delighted" that the bill had been passed without the amendment. "I can't say for sure what caused it," he told *GCN*, "but for the first time the lesbian and gay community generated massive constituent support all over the country." He said that a campaign to oppose any anti-gay amendments to the bill in the Senate had been "lighting up switchboards just all over the place" in senators' offices, and that many senators had received a large amount of mail from constituents opposed to such an amendment.

"That lobbying effort sure made a hell of a big difference," Endean said.

He pointed out that the bill must still go to a conference committee between the House and Senate before it leaves the Congress, but said that there was a good chance that it would pass without any further anti-gay amendments.

"I feel incredibly good (about the constituent effort and the passing of the bill)," Endean told *GCN*. "It's a tremendously exciting, glorious victory."

News Notes

quote of the week

"I believe that all Americans have civil rights guaranteed them by the Constitution. I personally believe that homosexuality is a moral perversion. However, I do not believe that it is right to deny housing, or employment, to a homosexual who is not openly practicing homosexuality and flaunting it as an alternative life style. . . . I fully realize that there is a fine line between protecting the civil rights of our property owners and the business community and denying the civil rights of all American citizens. But I am not willing to suggest that any power be taken away from such groups as the business community or the private sector. . . . As I say, it is a very fine line between the rights of all Americans and the rights of property owners. I think I would rather err on the side of property rights because I feel that this is a basic guarantee of the American Constitution."

—Fundamentalist preacher Jerry Falwell, founder of the anti-gay, right-wing Christian lobby. Moral Majority, in an interview with journalist Larry Bush published in the San Francisco *Sentinel*, Sept. 5, 1980.

moral majority wins again

WASHINGTON, DC — Moral Majority, Jerry Falwell's fundamentalist Christian, anti-gay lobby, is receiving substantial credit for two upsets in recent primary elections.

Gay Rights National Lobby (GRNL) reports that in the Alabama GOP primary, Moral Majority's candidate, former Vietnam POW Jeremiah Denton, upset by an overwhelming margin Armlstead Seldon, whom GRNL describes as "the hand-picked candidate of the GOP establishment." The "born-again vote" was pointed to as the key factor in the upset. Denton is now given a fair chance of defeating incumbent Democratic Senator Donald Stewart.

In another Alabama primary, Rep. John Buchanan, a Southern Baptist minister, was upset by Moral Majority-backed Albert Smith. Buchanan, who had not supported lesbian or gay rights, nevertheless apparently offended Moral Majority, by his support for black civil rights and women's rights and by initially opposing prayer in schools legislation, according to GRNL.

"The significance of these races," says GRNL's release, "was not in the possible gaining or losing a vote for gay rights, but in the increasing perception of Moral Majority's political 'clout.' This perception of clout could well intimidate other elected officials into opposing our rights."

mini-conference at short mountain

GASSAWAY, TN — The issue of power and how it is used and misused as a contributing factor to the lack of cohesive theory and political action in the lesbian and gay community will be the topic of a mini-conference in Tennessee. Lesbians and gay men who are interested in networking and jointly pursuing this issue are invited to attend. The conference will be held on October 10 at a lesbian/faggot/faerie primitive farm. Childcare will be an integral part of the gathering. Send a postcard with your address to "Power Gathering," c/o Short Mountain People, Rte. 1, Box 98A, Gassaway, TN 37095 for further information.

california conference

SAN JOSE, CA — Final plans are being made for a statewide conference on lesbian and gay rights to be held here October 10, 11 and 12.

The conference, planned by the March Committee for Lesbian and Gay Rights of Los Angeles and Lambda Associates of San Jose, will be concerned with formation of a statewide coalition, work on passage of protective legislation in housing and employment, proposals for the National Conference for Lesbian and Gay Rights scheduled for spring, 1981, and methods of involving more people in the lesbian and gay rights movement.

Voting criteria for the conference have been designed to insure gender parity and proportional participation by minority ethnic and racial groups. Although most participants are expected to represent organizations, individuals are free to attend and may be given the power to vote if they come from areas not otherwise represented.

Cost of the conference will be \$15 per person. Child care will be available and there is limited free housing. The deadline for registration is Oct. 1; later registration will be accepted but voting credential approval may be delayed in such cases.

For more information contact Lambda Associates of San Jose, P.O. Box 26044, San Jose, CA 95159.

suings the catholic church

WASHINGTON, DC — A national pro-choice organization has announced it intends to file suit against the Roman Catholic Church in the United States in early October, charging that the church has violated its tax-exempt status by engaging in political campaigns on the abortion issue.

The Internal Revenue Service grants tax-exempt status to religious, charitable and educational organizations that do not "devote more than an insubstantial part of their activities to attempting to influence legislation by propaganda or otherwise, or directly or indirectly to participate or intervene in . . . any political campaign on behalf of or in opposition to any candidate for public office."

Lawrence Lader of Abortion Rights Mobilization says his organization will be joined by other groups and individuals in suing the hierarchies of three archdioceses in the country. Lader says plans do not yet call for including Humberto Cardinal Medeiros of Boston in the suit, but that the Boston bishop may later be added. A few days before the recent primary elections, Medeiros issued a pastoral letter condemning pro-choice legislators and those who elect them (see GCN, Vol. 8, No. 10).

Details of the suit, Lader says, will be revealed when it is actually filed in early October.

Meanwhile, Pope John Paul II has been widely criticized in Italy for his continuing attacks on abortion, divorce, and birth control, apparently for the purpose of affecting elections and legislation. Most recently, he called abortion a "great disgrace" and a "great disturbance of the conscience" several days before a national referendum to repeal Italy's abortion law.

more murders

PHILADELPHIA — Police here are investigating two murders of gay men that occurred under similar circumstances, reports the Philadelphia *Gay News*. A third murder also occurred recently, but the circumstances differed.

Both George Drew, 35, and Andrew McNeil, 36, were found stabbed to death in their own apartments after leaving a Market Street club called the Owl's Nest. Drew's murder took place in late August; McNeil was murdered in June.

Police Captain Jerry Cain, who is heading the investigation of both murders, told the *Gay News* that although there are similarities, he does not believe there is any connection between the two deaths. There are "similar circumstances," he said, but added the similarities are strictly "coincidental."

In a third possible gay-related murder, the body of Terry Dougherty, 30, was found in his apartment the day after Drew's body was found. Dougherty had been shot once in the head; he had not been seen at the Owl's Nest before he died.

According to the *Gay News*, "street sources within the gay community" indicate that Dougherty may have been involved in drug dealing, owing large sums of money to suppliers.

bribe counter bribe

CHICAGO — Wanda Brandstetter, the Equal Rights Amendment (ERA) supporter convicted of bribery, has vowed to fight her conviction if the judge does not dismiss the case.

According to a report in the *Guardian*, Brandstetter was found guilty last month of offering a \$1,000 campaign contribution to Illinois State Rep. Nord Swanstrom (R) in an attempt to buy his support hours before a crucial roll call vote on the ERA. Brandstetter insists that the offer of a campaign contribution is not illegal and is routinely done by political lobbyists.

At the same time, Brandstetter says, she promised to work for Swanstrom's reelection if he would "stand firm." Swanstrom, reportedly worried about the political effect of a pro-ERA vote on his budding career, promptly reported Brandstetter's offer.

The *Guardian* reports that according to local observers, the adverse publicity around the bribery charges against Brandstetter damaged the pro-ERA cause. When the postponed vote was held June 18, the ERA lost by a five-vote margin.

The National Organization for Women (NOW) has reportedly refused legal aid to Brandstetter, a former member, but other local feminist support gathered during the course of the trial, until the judge found the courtroom atmosphere "too emotional."

Swanstrom testified that he had received \$1,900 in contributions from Stop ERA, the organization founded by ERA fighter Phyllis Schlafly, but that those contributions did not constitute a bribe.

a crooked cop

NEWARK, NJ — A Superior Court judge here, rejecting pleas for leniency from petitioners and letter-writers, has sentenced a Passaic, NJ, police officer to a minimum of two years in prison for his part in the deliberate burning of a gay Hackensack discotheque in 1976.

The Newark *Star-Ledger* reports that Judge Paul R. Huot told Thomas Trotta that he would not be swayed from his decision by "sentimental concern for the family of a crooked cop. You stand convicted of arson for money — a paid torch. This is a serious crime made more serious by the fact that you were a police officer."

Trotta has been suspended from the Passaic police department without pay, pending his appeal. Huot ordered him to jail immediately to begin his term, though his attorney indicated that they would request a stay of the sentence until the appeal was completed.

In June, Trotta was convicted of arson and conspiracy for burning The New Bell in the early morning of March 4, 1976.

rely recalled

CINCINNATI, OH — The Proctor and Gamble Company has voluntarily recalled the Rely tampon as a result of federal government studies showing the product greatly increases the risk of toxic shock syndrome, a serious and sometimes fatal disorder.

According to the New York *Times*, government research has not yet determined why the Proctor and Gamble tampon increases the possibility of the disorder which is caused by a bacterium.

Toxic shock syndrome is characterized by the sudden onset of high fever, vomiting, diarrhea, a rapid drop in blood pressure sometimes leading to shock, and a rash.

The company is offering refunds to women who have unused supplies of the product.

brothels next

TORONTO — The Board of Education trustees here have voted, 18-4, to set up a subcommittee to investigate the possibility of establishing a special liaison with the lesbian and gay community.

Canada's *Body Politic* reports that the vote to establish the committee came after an impassioned two-hour debate by the trustees. One trustee, Alexander Chumak, labeled the very formation of such a subcommittee as "immoral." He went on to say that "bedrooms have no business in the classroom," and exhorted lesbians and gay male to "go and do it wherever you like, but for God's sake not in the schools."

Referring to a decision made at the previous board meeting to allow alcohol to be served on school property under certain conditions, Chumak fumed, "Alcohol today, gay/lesbians tomorrow, brothels next."

Responded trustee Charlotte Maher, "Trustee Chumak's statements are gross."

The original recommendation, from the School Programs Committee, was that the board commit itself to establishing the liaison and set up a committee to do so. The recommendation which was passed, however, was that the subcommittee merely investigate the possibility of establishing the liaison.

Activist John Argue told *TBP*, "This is the first time in Canada that a school board has come so close to establishing an official mechanism for dealing with the concerns of gays and lesbians."

bias toward gays?

LENNOXVILLE, Quebec, Canada — *Canadian University Press* reports that a controversial edition of the Bishop's-Champlain University handbook to be distributed soon will contain a disclaimer signed by the publishers because of an alleged bias toward gay and lesbian students.

The sections objected to include an introduction concerning the position of lesbians and and gay men in society, an article on harassment by police, a description of local lesbian and gay night life, feminist and Marxist graphics and a section on drug abuse.

The Students' Representative Council met in closed session recently and decided the handbook should be distributed in its entirety with the disclaimer.

Handbook editor Daron Westman was relatively pleased with the outcome of the dispute. "I am glad it is coming out in the way I originally wanted it," he said. "In that sense it's a victory."

Gayness No Bar To Impartiality, Judge Rules

Compiled by David Morris

NEW YORK, NY — A Manhattan Criminal Court judge has ruled that sexual orientation cannot be a cause for exclusion from jury duty.

In what is believed to be the first such ruling in the nation, Judge S. Herman Klarsfeld stated in a decision handed down Monday, September 22, "To say that this entire group of citizens [lesbians and gay men], who may be otherwise qualified, would be unable to sit as impartial jurors in this case, merely because of their homosexuality, is tantamount to a denial of equal protection under the United States Constitution."

Roz Richter of Lambda Legal Defense in New York told *GCN* that the ruling sets a technically binding precedent only in criminal court in Manhattan, but that its real effect will be considerably broader.

"I gather from what I've heard that the opinion is so strong that it will be extremely useful whenever, and if, this issue arises again," Richter said.

"I think it also can be used to support the argument . . . that gay people should not be treated legally differently than other classes of people," she added.

According to the New York *Times*, the ruling was made in the trial of an 18-year old Jersey City youth who, together with six others, was charged with assault-

ing several men last December 30. The seven young men allegedly roamed through Greenwich Village for an hour attacking men they thought to be gay.

During the jury selection process, the defense attorney asked Judge Klarsfeld to exclude for cause a prospective juror who said he had had several gay sexual experiences, arguing that such a juror would be prejudiced against the defendant.

When the judge made an oral ruling refusing to exclude the prospective juror, the attorney himself did so by using a preemptory challenge. A preemptory challenge is a device by which an attorney may exclude a limited number of prospective jurors without stating a reason for doing so.

Klarsfeld issued a seven-page written decision on September 22 to explain the earlier oral ruling. In it he stated, "Certainly there is no doubt that homosexuals comprise a significant segment of our population (the National Gay Task Force estimates that 800,000 persons in New York City are homosexual) and that they are as diverse in their opinions as their numbers."

Richter told *GCN*, "It's a wonderful thing for gay people . . . It doesn't seem to me [the ruling] could have been otherwise. It would be as if every time a black person was being beaten up you had to have a white jury."

UMass-Boston Passes Campus Rights Policy

By Kate Murphy

BOSTON — The University Assembly of the campus of the University of Massachusetts here (UMass-Boston) has unanimously voted in a new anti-discrimination policy which includes sexual orientation.

The policy now goes to Chancellor Robert Corrigan's office for approval. If Corrigan does not veto it within 20 days, the policy automatically goes into effect; however, if University President David Knapp decides at any time to reject the policy, it will be cancelled — a possibility termed likely by the openly gay co-chair of the assembly.

According to Don Babets, the co-chair, "The policy may hit a snag in the president's office, since a similar policy was defeated at the University of Maryland due to the state's lack of a gay rights policy or constitutional amendment" (see *GCN* Vol. 8, No. 10). The Massachusetts state government also has no policy on lesbian and gay rights.

A member of Knapp's staff told *GCN* that the university president was unavailable for comment on how he would handle the policy.

According to Babets, Corrigan has already voiced his support for the policy. Corrigan was also unavailable for comment.

The new policy is UMass-Boston's first policy banning discrimination in any form against students. The policy, if passed, will ban discrimination based on race, color, creed, national origin, age, sex, sexual orientation, marital or parental status, handi-

cap, disability, or status during the Vietnam war.

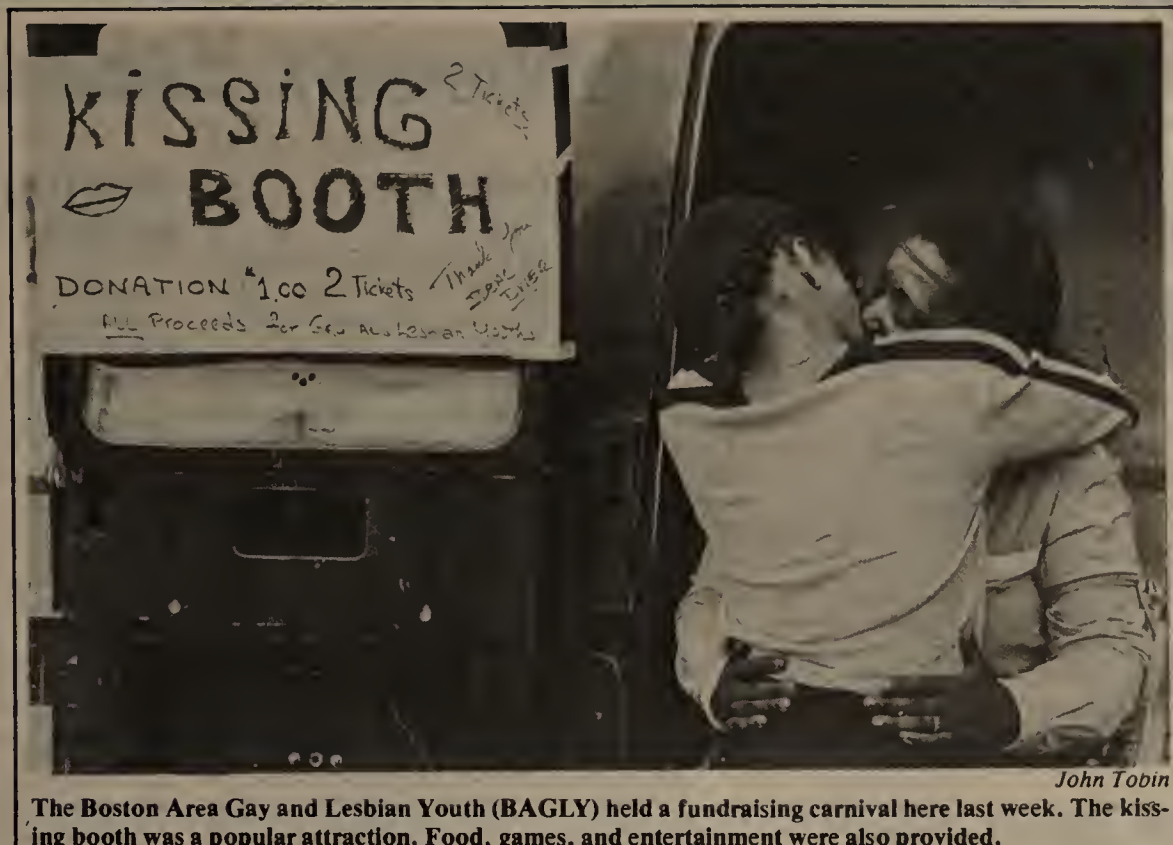
The school's Student Affairs Committee will be charged with the responsibility of finding effective means of publicizing the new policy, if passed, to the university at large. The Discipline and Grievance Committee, established out of the Student Affairs Office, will publicize the methods of enforcing the policy.

A student who has been discriminated against may file a complaint with the committee, which will arbitrate between the complainant and the person or agency responsible for the alleged discrimination. If a settlement cannot be reached through arbitration, the committee will recommend appropriate action to the chancellor's office. (Members of the committee include an openly gay white man, an Hispanic woman, a black man, and a white woman.)

The policy does not protect faculty members or members of the professional staff of the university; separate policies must be formulated to protect those groups.

"The need for this anti-discrimination policy was first realized during the sit-in last April 7," Babets told *GCN*. That sit-in was stated to protest sexual harassment of campus women and gay people, as well as the denial of tenure to two black teachers, Marcia Lloyd and Jefferson Cleveland (see *GCN* Vol. 7, No. 40).

Also arising from the sit-in was the formulation of a new campus political party, the Progressive Student Union. This party ran a slate of 18 candidates for positions on the faculty-student University Assembly. Of those 18, 15 were elected, including two openly gay men, Babets and Peter Rabino-vitz, and one open lesbian, Carla Illanes. Babets is the first openly gay co-chair of the assembly.



The Boston Area Gay and Lesbian Youth (BAGLY) held a fundraising carnival here last week. The kissing booth was a popular attraction. Food, games, and entertainment were also provided.

News Analysis

Primary Results Boost Rights Supporters Here

By Eric Rofes

While last week's Massachusetts primary results are being viewed as dealing a blow to the New Right and a victory to pro-choice forces, the results are also a strong boost to supporters of lesbian and gay rights legislation.

Ann Maguire, Co-chairperson of the Massachusetts Gay Political Caucus, told *GCN*, "The key victories were Barney Frank and Jim Shannon's. Barney Frank brings with him a solid commitment to gay rights and Shannon is also a supporter. We had a chance to lose or gain in Congress and we gained."

Frank's victory over conservative Arthur Clark is particularly significant because of the organized opposition to Frank's candidacy, including Humberto Cardinal Medeiros' issuance of a pastoral letter urging Catholics to vote against candidates supporting abortion rights.

The letter was seen as an attack on both Frank and Shannon,

and in the days before the election, many political analysts believed Medeiros' letter would bring out a strong Catholic vote in support of Clark. In fact, the letter served as an impetus to progressive and Jewish voters

throughout the district.

A factor contributing to this backlash was Medeiros' timing in issuing his controversial letter — he chose the Jewish holy day of Rosh Hashanah. Frank, who's Jewish, observed the holiday and therefore could not issue an immediate response. In Newton and Brookline, with large Jewish populations, record numbers of voters turned out to give Frank an almost 16,000-vote lead which Clark could not overcome in the more conservative towns of Fitchburg, Leominster and Gardner, where voter turnout was not as strong as expected.

While Frank was targeted by the Right for his stand on so-called "morality issues" — abortion, prostitution, pornography — Clark's campaign was silent on lesbian and gay issues, with which Frank has been regularly identified prior to the race due to his role as chief sponsor of the bills in the Massachusetts State House.

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Humberto Cardinal Medeiros

First Official Hearings On Rights Bill Scheduled

Compiled by Denise Sudell

WASHINGTON, DC — For the first time, a Congressional subcommittee will hold official hearings on the national lesbian and gay rights bill, HR 2074.

The hearings, requested by Rep. Ted Weiss (D-NY), who along with Rep. Henry Waxman (D-CA) is one of the major co-sponsors of the legislation, will take place before the Equal Employment Opportunity Subcommittee on Education and Labor in San Francisco on Oct. 10.

"These hearings mark the first official action of the United States Congress on 2074," Steve Endean, executive director of Gay Rights National Lobby (GRNL), which is strongly backing the bill, told *GCN*.

According to Endean, the briefings on the bills held earlier this year here (see *GCN*, Vol. 7, No. 40) were not official, but merely "dress rehearsals" for the official hearings.

"Frankly, we didn't expect them [the hearings] to come up quite so soon," Endean told *GCN*. "We had anticipated that they would be next year, so that we would have had a little more time to plan . . . Right now we're putting together testimony, both

oral and written."

Among those confirmed as testifying in support of the bill are Dr. Judd Marmor, former president of the American Psychiatric Association; Dolores Huerta, vice-president of the United Farm Workers; Gwen Craig, vice-president of the Harvey Milk Gay Democratic Club in San Francisco; and Raymond Hartman, co-chair of GRNL's board.

Endean said that he expected representatives of a number of religious denominations, as well as organizations which regularly work with GRNL such as the National Organization for Women (NOW), the National Women's Political Caucus (NWPC), and the American Civil Liberties Union (ACLU), to testify in favor of the bill at the hearings.

"We also expect members of the political community, such as [San Francisco mayor Dianne] Feinstein or [California governor Jerry] Brown, to testify," Endean said, adding that the short notice the bill's backers had on the hearings might make it difficult to schedule such testimony.

The only testimony in opposition to the bill, according to Endean, will come from a "Presbyterian minister, who's broken

away from the mainline Presbyterian church, who fired his organist because he was gay." Endean said that he was attempting to line up testimony from mainline Presbyterian officials in favor of the bill.

According to Endean, the hearings will "begin the informational process [about the bill]. Members of Congress have a massive degree of misunderstanding and misinformation on the issues concerning gay people, and the hearings will begin to break that down."

The GRNL executive director anticipates that more hearings will be held in the spring, possibly in March or April, here in the capital.

He cautioned that supporters of the bill should not expect rapid action by the Congress following the hearings. "The fight is going to be a long and difficult one . . . The next logical step is when we really get to the point where we're really feeling good about our vote, that we can get it accepted by the full committee; then we can at that time move this thing [the bill] out to that level. At this point, I guess, we're just going to have to see how the [1980 Congressional] elections come out."

The Saints women's collective will be leaving the Saints as of November 1, and the policy of the bar will be changing as of that date. For more information, call Amy Hoffman at *GCN*, 426-4469.

Gay Community News

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Community Voices

gay ex-marines

Dear Editor:

Your coverage of the U. S. Marine attack on Equus, a Capitol Hill gay bar here in Washington, DC, and the gay community's response, was excellent.

One minor inaccuracy. GEMS (Gay Ex-Marines) is not a one-issue organization, and does not exist to conciliate the parties involved. It is true GEMS has spent many hours helping marines to better understand gays (and gays to better understand Marines). It is also true we are coaching gay leaders to insure swift and severe prosecution of the offending Marines, and to insure the Marine Corps does not b—s—the gay community.

Ultimately, however, GEMS exists to assist gay men and women still on active duty in the U.S. Marine Corps. You will see us in the forefront lobbying for an Executive Order ending military discrimination against gays. We are actively seeking an active duty gay Marine to file suit in federal court as Sgt. Matlovich did. We are already set up to provide legal and counseling referrals, and to offer peer counseling. We can monitor USMC cases involving gays, to protect the interests of the gay person. We are willing and prepared to personally intervene with USMC authorities whenever a Marine wishes us to (or in a case like Equus, when members of the gay community wish us to). We have been offered funding from two groups to prepare and distribute literature on gay issues to active duty Marines (distribution will tax our imagination, for sure!). As a peer support group, we will also help recently discharged gay Marines readjust to civilian life, and cope with a gay lifestyle.

You will see us publicly observing Marine traditions. We plan a wreath-laying and press conference at the Iwo Jima Memorial here, on the Marine Corps birthday, as well as the nation's first gay Marine Corps Birthday Ball later that evening. By this we hope to encourage closeted gay Marines on active duty, and reassure them they're not alone.

We are actively investigating incorporation as a non-profit group, and the concurrent establishment of nation-wide local chapters, including in Boston. Our address is GEMS, 1469 Church St. NW, Washington, DC, 20005, and our phone is (703) 534-6969. We also have a chapter in Baltimore, MD.

Nick Maklary
(former Sergeant, U.S. Marine Corps)
Executive Director, GEMS
Washington, DC

no name calling

Dear Community Voices:

This is not to go into a name-calling diatribe against Bruce Voeller, but I think it's a howl that suddenly he's the upholder of artistic creativity and the creative process via statues commissioned by his Mariposa Foundation in Sheridan Square. When he was at the helm of the National Gay Task Force, every time something was written that didn't go according to Voeller's view of "the way things were" (particularly writings concerning Voeller himself), there'd be outraged letters to the editor of the *Village Voice*, setting things straight — or crooked.

And I remember an incident when sweet naive Leonard Matlovich, early in the game, told me that he was going after Bella Abzug's congress seat when Bella was the Goddess of Liberation for All — and I printed it, and then . . . and then, an outraged letter to the editor from Matlovich denying such a statement from his lips. And a year later, bumping into Matlovich at the Hasty Tasty deli in Philadelphia, and Matlovich, apologetic as a virgin after the fall, disclosing that Voeller wrote that letter to the editor and told Matlovich to sign it. And Matlovich, the schnook, did.

I always thought the creative process and integrity were somewhat aligned. Artistic freedom, creativity from Voeller? A statue with two fingers signifying "bull shit" would be apt.

What this letter is really about, though, is to dispute the blonde job's assertion that "Craig Rodwell isn't involved in any gay organization, hasn't been for years. Therefore, he has no idea what's going on in the gay community." (GCN, Vol. 8, No. 8) Does that mean that by joining an organization you automatically know? By giving money to Voeller's statue fund, you are wise to the ways of liberation?

Rodwell owns the Oscar Wilde Memorial Bookshop on Christopher Street. He is behind the counter a good part of the week. People drop in, they talk; they talk among themselves, they talk to him. If you want to know what's going down in New York gay circles, you go to Oscar Wilde, not the Mariposa Foundation.

Cheers!

Arthur Bell
Feature writer and columnist,
Village Voice
New York, NY

playing thought police

Dear People,

Coming out is not just an affirmation of gay pride, but also a revolt against compulsory heterosexuality. For some time, the Lesbian and Gay Movement has been in constant combat with a society that indoctrinates its young into nuclear families and a state that legislates against our lives. Silenced by social intimidation and government tyranny, part of our struggle is to recapture a censored history. It is for this reason, among others, that I am alarmed by the credence that GCN gives to those forces in our movement that advocate censorship — usually when fighting pornography.

First of all, I believe that most pornography objectifies women, thus making it offensive and demeaning. However, censorship, used for whatever "noble" purpose, is inherently authoritarian and has no place in a movement that strives for liberty. Government, and its apparatus that fosters power and privilege, has always played an oppressive role by coercing minorities. Anyone who would use this machinery to censor something found offensive, is equal to the heterosexuals who have silenced us for centuries. No amount of self-righteous indignation justifies the use of force to impose your will on any other individual. If freedom means anything, it must include the right to read, write and say whatever one wishes without government interference.

Secondly, there is a disturbing practice by some self-elected leaders in our movement to dictate the "correct political line." One such example is GCN's making heroines out of the anti-pornography vigilantes who were recently brought to trial. Now, those who believe pornography is offensive have every right to present their argument in hopes of convincing others. But they have no right to impose their views on those that are not convinced. Whether I agree with my brothers and sisters or not, I will never be free if they can play thought-police with my ideas. If they can dictate what I can or cannot read, against my will, they have surely reduced me to slave status. I did not come out of the closet and escape a heterosexual dictatorship to have the power elite in the Gay and Feminist Movements impose shackles on my mind.

Thirdly, straight-men have always controlled government and use it as a tool — censorship being one such form — to oppress all those who threaten their privileged position. Every progressive movement has had to struggle with a censoring government which wants to shield its citizens from enlightening ideas. Women, lesbians, gay men, and people of color have been the particular victims of this white patriarchy. But some in our ranks have internalized our enemy's aspiration, and rather than renouncing all vestiges of power and privilege, wish to obtain it to use force on those they oppose. To deny others certain rights that you would never relinquish for yourself is a traditional straight male play. No matter how much they may hate him, those that would use the state to restrict offensive ideas are emulating a straight male identity.

While we ponder on what straight male politics is doing in the Lesbian and Gay Movement, I have one last gnawing question to ask censorship advocates. Do they honestly believe that any censorship board constructed by any state (and patriarchy) will reflect the philosophies of Gloria Steinem and Andrea Dworkin? Rather, all states, seeking self-perpetuation, will reinforce patriarchy by selecting those members that uphold tradition. And when Ronald Reagan heads our censorship board, you can bet that GCN and other progressive publications will be banned a hell of a lot sooner than *Penthouse*. Has our compulsion for respectability grown so strong that we now pander to the bible-belt fundamentalists who admire the very Comstock Laws that hounded Margaret Sanger's birth control movement? The denial of free speech plays right into the hands of our enemies, and reinforces a racist, sexist, and homophobic system we all propose to destroy. The success of anti-free speech forces will be the destruction of the Lesbian and Gay Movement.

Finally, all men should be more sensitive to the fact that feminists view pornography as an exhibition of male power. They can state their cases on these pages far better than I. Even gay pornography, with its perennial blonde-haired, blue-eyed centerfolds, has racist overtones that need pointing out. But as Ellen Willis, feminist writer for the *Village Voice* points out: "The temperance movement, which made alcohol the symbol of male violence, did not improve the position of women; substituting porn for demon rum won't either." Meanwhile, the next time GCN glorifies anti-porn vigilantes, it needs to be reminded that the Stonewall Rebellion was a revolt against the very vice squads these people want to resurrect.

Love and rage,
Jim Kernochan
New York Gay Anarchists, New York, NY

exasperated

Dear Community Voices,

In response to Elizabeth Brown's "What are the Issues in Pornography?" why shouldn't a gay man be defensive (if not outraged) that his sexuality is being judged by a woman? I certainly am. Would GCN ever print a gay male analysis of women's sexuality — let alone why lesbians do what they do? The answer is obvious. As Johanna Reimoldt said in her letter last week, "Dworkin would not cede analysis of lesbianism to straight women, we do not cede analysis of S & M to vanilla feminists." Nor will gay men cede analysis of gay male pornography to women (especially those trying to prove a preconceived notion that all porn — straight, gay, whatever — is alike).

I see nothing wrong with the admiration of the male body for its beauty (or a woman's body for that matter). Gay male porn is FANTASY — we don't take it at face value as what male/male sex should be. I'm really exasperated that gay S/M sex is again likened to "heterosexual violence." And yes, Virginia, there really are "wise, gentle, older men" who care for, love, and teach young boys about sexuality and how to survive in this homophobic society. I think that black gay men are a better judge of whether a white gay man's admiration of his body is "racist" or not.

I'm sorry that S/M bothered Ms. Brown. She was obviously filled with "tolerant amusement" (why thank you!), "amazement," "incredulity," not to mention finding an S/M act "absurd," because Ms. Brown knows nothing about S/M dynamics. Why make statements about a subject you're totally ignorant about?

Just because Ms. Brown is a woman doesn't automatically mean she knows what masochism is. I believe she knows what woman-hating is, but there's an immense difference between that and sexual masochism. I had to laugh that she (along with so many other lesbians and gay men) still spew the tired rhetoric that gay S/Mers are filled with "contempt, self-hatred, a denial of self-worth, Blah. Blah. Blah." This same quote has been used by anti-gay bigots to deny lesbians and gay men our rights for a home, job, sexual and emotional happiness. I would hate to see Ms. Brown join Rev. Jerry Falwell's ranks.

As a gay male masochist, I am not a self-hating "victim" ready to be butchered (like in some scene from "Cruising"). On the contrary, both my gay identity and my sexual masochism has helped me become a much stronger individual, able to deal with living in this fag-hating world.

Gay male masochists aren't "punished for being gay or unmanly" in actual S/M sex. I don't feel required to explain my sexuality to the larger gay/lesbian communities. I will say that I view punishment as both a physical & mental test of strength.

I don't disagree that there is misogyny in gay male porn — it's something that's not needed and should be stopped. But I've never seen masochists or bottom men referred to or acting like women in either gay porn or real life.

I realize that this letter has crossed over the line from "the issues of pornography" into gay male S/M sex, but then, so did Ms. Brown's misguided article. I can only hope that future articles on porn and its relationship to S/M will be written by qualified men into S/M.

For Gay Liberation,
Brian O'Dell
New York, NY

reading the comics

Dear GCN,

Well, GCN is finally becoming just like any other newspaper to me.

Which is to say, when I get a copy I read the comics first!

Yes, weigh my vote in on the side in favor of Jennifer Camper's delightful weekly production. I know you've had some controversy on this point, but I agree with whoever it was a few weeks ago who asked for people to withhold judgement a while.

In fact, the strip is so good you run a risk — of having its author stolen away from you by another publication before we find out who did the dirty deeds! I'm serious. If I could buy stock in Ms. Camper right now I'd bankrupt my savings. Sincerely yours,
Charles Bonnell
Baltimore, MD

Reminder Bylines/Datelines

In August, 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

Community Voices

ageism works both ways

Dear Sir (*sic*),

Here's my quarterly contribution!

I was delighted with Michael Alhonte's article on "ageism." But I was sorry to note that he made no reference to the "upper" or older part of the scale. He's absolutely right. The so-called gay movement has been stupidly wrong in implying that its interests begin at age 21 or age 18 or age anything. One reason this movement is failing is that its leaders cannot see and accept the needs of others than themselves. Young gays have been insultingly neglected, and I speak from years of experience with Mattachine, Gay Academic Union, Gay Teachers Association and Chelsea Gay Association. All have neglected gay youth and have thus been cutting their own throats.

OK. The gay movement has been stupid about gay youth! But I'd like to point out that they are equally ignorant, and thus cruel, when it comes to older gays, of whom I'm proud to be a part.

How can a so-called gay liberation movement try to succeed when it says, "Of course, we mean only human beings older than 21, and also only human beings younger than (let's say) 45."? Can a so-called human movement succeed when it arbitrarily cuts out maybe 50% (probably more) of its potential members?

All of this is due to "ageism." Either the young denounce the old or the old denounce the young. In either case, each is destroying itself.

I challenge all gay youth to match the experience, the knowledge, the ideals I have achieved over 70 years. What arrogance must they have to believe that at age 18 or so they know *all*, have experienced *all*, are best able to tell other humans about life.

Now, before you get too angry, I love young people. I spent almost 50 years working with and for them. But what I am pleading for is an understanding of each other, an affection for each other as human beings, a desire to work together for our mutual benefit, rather than a hope to get "what I want" — and to hell with you.

Anyway, Michael, I believe both of us are working for the same thing — human understanding and love.

I agree we should not ignore a person's ideas because he is 17 or because he is 62.

I agree that we should recognize "abilities" whether the person is 16 or 66.

Get the idea? Ageism works both ways, and you and I can help each other by being friends, not enemies." Shall we try?

Lovingly,

Bob Burdick

New York, NY

calling all basketball players

Dear Brothers and Sisters,

In this last decade, we began to seek new outlets — other than bars — where gay people could congregate in peace. My favorite outlet has become gay sports. We have begun to play softball, volleyball, bowling, basketball and other sports together. A "World Series" is now a big annual gay event. With Jubilee 350, it is Boston's turn.

As basketball coordinator for Chiltern Mountain Club, I plead for support from our community for a special event (as well as for our weekly games). If successful, we could see this fall the *first ever* inter-city gay basketball competition on the East Coast. We have a challenging team from New York that we are extremely anxious to play in late October or early November. Have you had coaching experience? Are you a former player who feels he/she could improve our starting lineup? Would you like to be a cheerleader for this special event? Can you help us raise funds, purchase uniforms or equipment wholesale, or volunteer time? Do you know of an available gymnasium (as of this writing, we have no confirmation on a gym for a Saturday)? All of these ingredients are crucial to success, and information for the above should be relayed to Sturgis Haskins or me c/o Chiltern Mountain Club (see the listing under Friday for basketball in the "weekly events" section of the *GCN* calendar).

If coordination efforts are fruitful, the games will be open to everyone. I hope to have many people come and share in our joyous battle to represent Boston. Invariably, basketball is a weekly phenomenon with an open door. So if you want to shoot a few baskets with us sometime, drop in on any Friday night. You are welcome.

Peace

Tony Jasinski
Boston, MA

adam and yves

Dear Brothers and Sisters:

Since we read your "News Note" (*GCN* 9/6/80) on American Christian Causes's (ACC) determination to halt the *Adam and Yves* series on ABC, we've been checking into it again.

Our information, from ABC, is that they are not planning to run *Adam and Yves*, and that this decision was made some time ago. They claim that they have definitely not cancelled the show in response to pressure from any group.

This statement appears to be true. Gay Media Alliance contacted ABC about the *Adam and Yves* show several months back. We were informed then that it had been cancelled and was no longer a project of ABC. To our knowledge, American Christian Cause only began their mass mailing on this issue in August.

When we first saw the item in *GCN* we wondered what this reaction to a dead and buried series was all about. A couple of possibilities are: 1) the ACC bigots are ridiculously ill-informed and behind on their information gathering, or 2) they knew the series had been cancelled and saw a chance to grab a quick, cheap victory.

The latter possibility sounds right. The ACC bigots are probably going to hype themselves and seek to gain greater credibility among the other bigots by showing quick "results." Also, after they announce their "victory," the poor fools on their mailing list will probably shower them with money.

We urge you to expose this ACC ploy. Perhaps this is one group of bigots we can do something about.

By the way, given the level of intelligence, sensitivity and truthfulness extant in the TV networks, it's entirely possible that we might have demanded that *Adam and Yves* be cancelled had it seen the light of day. Sometimes life is very curious.

Yours truly,
R. Paul Martin, Spokesperson
Gay Media Alliance
Brooklyn, NY

carnival '80

Dear *GCN*,

I was pleased to see the World Congress of Gay and Lesbian Jewish Organizations covered in this week's *GCN* (Vol. 8, No.9). It's a shame that only a few pages later a perfect example of the gay community's lack of sensitivity is displayed.

A large ad for Carnival '80 promises a good time for all who attend. The date of the fair is September 20 — the same day as Yom Kippur, one of the most important Jewish holy days. Is it too much to ask that when planning events that promise not only to be fun but also serve a purpose (a benefit for gay youth) that a calendar be consulted? I realize that conflicts occasionally arise but a major event such as this could certainly have been scheduled with more care.

I don't want to assume the date was chosen to deliberately exclude anyone, but it's about time we all stopped screaming about "their" discrimination against "us" and started showing a little more respect for our own sisters and brothers, regardless of religion, color, class, age, or any other reason.

Sincerely,
Gail F. Scho
Boston, MA

thanks

Dear Community Voices,

The staff and Board of Directors of the Fenway Community Health Center would like to publicly thank several Boston organizations for helping FCHC raise much-needed monies.

To Gary Chevetz and friends at 526 Leathers and to the staff at The Loft for raising \$500 at a benefit for FCHC, Friday, Sept. 12.

To Joe Kirby, manager, and to the staff of Chaps for letting us set up a fund-raising booth on Saturday and Sunday, Sept. 20-21, where we raised \$471.

The nearly \$1,000 raised at these two events starts us down the road to the \$10,000 we must raise over the next six months to help defray costs of expansion and renovation.

We hope all the friends and patients of the Fenway Community Health Center will contribute generously over the next several months so we can continue to serve our lesbian sisters and gay brothers with the best health care in Boston.

Sincerely,
Thomas G. Hurley
Chairperson, Board of Directors;
Sally J. Dean
Executive Director,
Fenway Community Health Center
Boston, MA

gay monks

Dear Editor,

As a priest who has been involved in ministry with gay Catholics for nearly ten years I am more than aware of the difficulties involved in dealing with homosexuality in religious life. Although Margaret Cruikshank made a valiant attempt in her "Cloistered Passions" (*GCN* Vol.8, No. 8) she fell far short in my opinion.

To assert, as she does, that a homosexual orientation is at the basis of contemporary monastic life is an oversimplification to say the least. Perhaps the monks or religious who integrate their sexuality into a creative religious life are, in the long run, much more healthy than others who insist that homosexuality is the be all and end all of human existence. I do not deny there is obviously unhealthy repression, homophobia and denial associated with homosexuality and religion, but to say that alcoholism is "probably" connected to repressed homosexuality is a bit unscientific at least! To speak of the intense jealousy of those who are sexually inactive (celibate) or to categorize as "lust" the supposed tender concern for students says more about the writer's comfortableness with homosexuality than anything else. Healthy adult heterosexual males can find no part in Cruikshank's vision of monastics life. I don't think the monks would be "shocked" to find their own lives mentioned in a gay article. I do think they would be shocked by such amateur psychologizing.

Finally, I am always distressed by others giving free advice for gay Catholics (priests, sisters or others) to "kiss holy Mother Church goodbye." As an associate of Sr. Jeannine Gramick, SSND, whom Ms. Cruikshank compliments for sponsoring a retreat for gay women religious which got us into trouble with the Vatican, I know that both Sr. Jeannine and I feel quite the contrary. We urge gay Catholics to remain in their Church and work for its renewal. I do agree with Ms. Cruikshank that we need testimonies from gay priests and religious and the sooner the better. Otherwise we are left with a diet of articles like "Cloistered Passions."

Fr. Robert Nugent, SDS
Co-Director, New Ways Ministry
Mount Rainier, MD

beating gay oppression

Dear People,

Although Milwaukee's new gay rights ordinance is being attacked by right-wing church elements, I feel we can continue to use clergy as a means of support especially in those cities without laws protecting us. neither should we be afraid that protective legislation will be rescinded as a deterrent to getting these laws, since direct legislation referenda in some states is only advisory to the city's governing bodies, as it is here.

To pass such ordinances one must call on ministers in each church in a particular denomination to see if they would support it. If any are anti-homosexual or leaning against it, and the national or state organization has taken a stand in favor of gay rights, the district should be called to inform and influence her/him. We are hoping to be successful in influencing an Evangelical Reformed Church here in Waukesha, (a suburb of Milwaukee) because as a United Church of Christ affiliate, it should be concerned as it has been supportive of lesbians and gays in its denomination, of which I am a member.

In the struggle we must be willing to share resources and make targets of bastions of homosexual bigotry, which Waukesha's Common Council has proved itself to be by voting all but one against hearing our case. I bet 95% of us live in a city which denies us our rights in jobs, housing, etc. If an individual thinks she's/he's not affected, look at the record of sex law enforcement against us, which is a result of laws aimed specifically at us. Even as I write, I'm being told of arrests at a gay bar here for simply not having proper ID's. When was a straight's bar crowd hassled last?

If we all got out, we could stop such retaliation which the law enforcers take whenever we start getting rights we have long deserved. Let's start networking! We can beat this gay oppression by education and organization. These things have got to be done soon!

In Lesbian and Gay Liberation
Bruce R. Davis
Milwaukee, WI

castro and mexico

Dear *GCN*,

I am always surprised by the firm support given to the Castro regime by some Mexicans. The only explanation I can offer for this absurdity is the deep resentment that these Mexicans feel toward the United States — a feeling so strong that they will support anything that is against the U.S.

Once again, I am surprised to see that homosexual organizations in Mexico firmly support Castro, and although they refer to the Cuban policy of sexual persecution, they don't consider this of sufficient importance to withhold their support [see *GCN* July 26, 1980].

For certain, this opinion of Mexican homosexuals is due to their ignorance. Perhaps they do not know about the policy followed by Communists (when they hold power) directed against homosexuals everywhere. They must not know about the brutal repression begun in 1952 in Czechoslovakia, and repeated in a much more cruel form in Romania, and they must not know all of the twists of the policy of the Soviet Union toward homosexuality.

Ignorance is what characterizes these Mexican groups which defend the government of a country they do not know, in which they have not lived. They have not participated in the daily vicissitudes of an oppressed people, a people which lives in terror; of a land where thousands decide to confront any risk in order to escape; of a place where millions do not have the courage to escape and thus decide to live in unhappiness and pain just for the sake of saving their skin.

I am as surprised at the attitude of these Mexican homosexuals as I would be if I were to hear of organized groups of Jews making excuses for Adolf Hitler's policy of extermination.

Name withheld on request

A recent Cuban exile

unicorn fan mail

Dear *GCN*,

After reading Nancy Walker's latest essay, this one about her friend Sheila, I decided to write my first fan letter that I have delayed for some time. Nancy's articles bridge the chasm that separates many gays. Her common sense and love are in marked contrast to the miasma of dour polemics and bratty rhetoric that frequently pollutes *GCN*. When Nancy speaks and writes of the gay movement, she includes all segments of the gay community without self-consciously naming the myriad groups we represent. No group need to feel left out, because the message she shares is an universal one. Nancy takes us by the hand and shares a story, idea, or feeling as she has seen and felt as a feeling woman, lesbian, human being. Nancy Walker has never forsaken her humanity for the movement, but has injected the movement with humanity — that is brushed aside by callow, ersatz leaders. She reminds us of our heritage, our dreams, our goals, and our shared joy and pain.

For me, Nancy and her love are eponymous with the gay movement. Unlike the self-righteous and self-appointed leaders that separate us, Nancy brings us together with her insight and concern. She leads through example, not sophomoric, leftist didacticism.

Others lament they have burned themselves out through their dedication, Nancy will forge ahead because her conviction and determination is the solution, not ephemeral zealotry. Nancy writes from the heart, not from a thesaurus of rebel bourgeois anger and politically correct, shallow rhetoric.

When the day comes when we are no longer "queers," Nancy and her "sother" will be among the first I hug. Let us appreciate Nancy for the treasure she is.

Sincerely,
David W. Ellison
Boston, MA

against misinterpretation

Dear Gay Friends,

I would like to say something about the "Women take Back the Night" march Saturday night, August 9th. I did not attend the march because I was participating in the Revere Women's Softball Team in Worcester for the Eastern Athletic Association of the Deaf that weekend. Some of us on the team who are in "the same world" (which means...some of us are gay women) really wanted to attend the march, but we were tired from the long trip and from playing hard to win the game. We won the championship. After all, I want you to know the reason why most of us were not at the march. I do not wish to see any misinterpretations as to why we did not go. Let's hope next year, there will be no conflict.


Thank you for reading and understanding.

Gayly yours,
Nancy V. Becker
Winchester, MA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be TYPED and DOUBLE-SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

Boston Shoppers Guide

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so little time...

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Our Own

Continued from Page 1

"Defendants have imposed and continue to impose upon plaintiff a discriminatory scheme of prior restraint on its protected right to free expression," the brief continues.

Jim Early, a leader of the UUGC battle with the city, explained to *GCN* that "prior restraint" seems to carry the burden of the argument . . . the fact that they're not just banning from distribution a publication whose substance is already known, but instead are banning future editions."

The American Civil Liberties Union of Virginia is supporting the UUGC in its legal challenge.

As publisher of the newspaper, the UUGC seeks to have the monthly newspaper openly displayed and distributed in the libraries, as it had been for 18 months prior to March 1980.

In March, because of complaints made by at least two city council members and area religious fundamentalists, City Manager Hanbury ordered the suspension of both the display and distribution of *Our Own* in the libraries (see *GCN*, Vol. 7, No. 40).

In April, the library board recommended to city council that it withdraw the distribution rights the newspaper had been granted in September, 1978. The board also recommended that one file copy be kept in each library, although it was not until after a heated debate between spokespersons for *Our Own* and its opponents at a June 16 council meeting, that this was allowed (see *GCN*, Vol. 7, No. 48).

This single copy is not on public display in the newspaper section, but instead is filed in boxes with other newsletters.

Jack Robertson, chair of the library board, told *GCN* that "the whole thing was brought about because the [city] manager jumped the gun and told the library director to remove the paper before the library's selection and review process had a chance to operate."

Asked how he felt about elected officials getting involved in the library selection process, Robertson told *GCN*, "I think they're crazy, and I think even those councilmen who voted against us [to ban *Our Own* completely], sort of wish that a different policy was there so they could back off and say, wait a minute, that's handled by the library board."

"But once a politician has made a stand, particularly when it's religion against homosexuals, it's pretty tough for them to back up and say, we're on their side now."

"It's all out of proportion. It's a well put together paper, for a specific group. It's well written, well put together."

"I don't like the choice of some four-letter words they slip in every now and then, but that's not the only place you find them. It's nothing spectacularly out of the ordinary," Robertson added.

He sees the library board's action halting distribution of *Our Own* as "in one way cutting down on its availability, but in another way sort of elevating it from just a loose piece of material to having it in the periodicals section, which I guess you might say is more formal."

But Jim Early pointed out how inaccessible *Our Own* is to someone who does not already know it

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exists.

"It's not listed in any index," Early said.

Asked how someone would know of *Our Own's* existence in the library, a Virginia Beach branch librarian told GCN, "They wouldn't, unless you happened to know how to ask for it."

The librarian, who preferred that his name not be published, stated that although *Our Own* was listed in the catalogue, any one interested would have to look for it by name. "None of the magazines or newspapers have any subject access in the catalogue," he explained.

One fundamentalist leader who has been vocal in his opposition to *Our Own* is the Rev. Rodney Bell of the Tabernacle Baptist Church of Virginia Beach. He and a group calling themselves "Citizens for the Family" have obtained enough signatures to place an advisory referendum on the November 4 ballot (see GCN, Vol. 8, No. 4).

The advisory referendum asks, "Shall a publication whose primary purpose is to depict or advocate, through picture or word, homosexual acts, be displayed, distributed, or received into the libraries of Virginia Beach?"

If the Rev. Bell's call for censorship is supported by the voters here, Virginia Beach Mayor Henry McCoy has stated he believes the city council should impose such censorship, although he concedes that the courts will very likely find that action unconstitutional.

Library Board Chair Robertson told GCN, "It's very frustrating. I just don't see how the elected mayor of a legislative body can sit there and say, 'Well, if it passes, I'll feel compelled to pass an ordinance telling them to pull it [*Our Own*] out, although it's going to get into court and be beat."

"You're doing something with your position there with that kind of attitude: 'I'm really not concerned, don't bother me with the legal details, I'm a politician'."

Robertson was the leader of a now defunct movement to have the Friends of the Virginia Beach Public Library and the American Library Association's Freedom to Read Foundation sue the city to remove the referendum from the November ballot.

Attorneys told the Library Friends that because of the advisory nature of the referendum, they would have a stronger legal case if they waited until city council actually passes a censorship ordinance, Robertson reported.

He told GCN, "I still think a referendum is wrong. I don't care what anybody says; they can call it advisory all they like."

"My opinion is still, it's crazy as hell. You cannot petition a legislative body to restrict the rights of a minority. When you petition to do that the damned petition is unconstitutional, in my opinion. Of course I'm not an attorney and I'm not a judge."

Citizens for the Family has announced plans for a massive campaign for the referendum, but so far there has been little publicity outside of the fundamentalist churches.

UUGC activist Early reported that the "Citizens have promised to take out large ads in the Norfolk, Va. *Virginian-Pilot* quoting verbatim portions of *Our Own* to prove how pornographic it is."

"We don't think the *Pilot* is going to take kindly to their doing that, but we don't know."

"Even if it's not pornographic, we don't think that the *Virginian-Pilot* would like it to be thought by its readers that they're reprinting pornographic material," Early speculated.

Robertson sees the referendum as a no-win situation. "I'm sort of tempted to say, let's tell the people to ignore it. It's very difficult to campaign to defeat it, when you have to tell people, 'Look, the

Continued on Page 16

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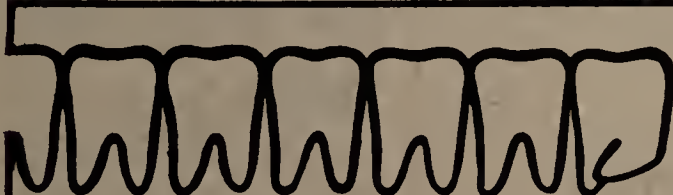
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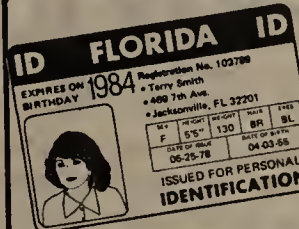
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Santa Barbara Council Rejects Rights Ordinance

Compiled by David Jernigan
SANTA BARBARA, CA — Lesbian and Gay rights suffered a blow here recently as an anti-discrimination ordinance which had looked like a shoo-in went down to defeat in the wake of intensive lobbying by fundamentalist Christian organizations and clergy.

Santa Barbara already has ordinances protecting gay and lesbian schoolteachers and city employees. As originally proposed by the Santa Barbara Coalition for Human Rights, the new ordinance would have protected gay men and lesbians from discrimination in private sector housing, employment and business practices.

Endorsed by more than 20 community groups, the ordinance was tentatively approved by a three-person ordinance committee of the City Council, and passed on to the city attorney to be framed in appropriate language.

The city attorney, apparently using federal statutes as his guide, dropped the business practices clause and made the employment section applicable only to workplaces with 15 or more employees, while the housing provision applied only to complexes with six or more units. Lesbian and gay rights advocates termed these thresholds absurd for a city the size of Santa Barbara (pop. 73,000).

The fundamentalist groups, however, opposed the ordinance in any form. Led by Baptist minister Edward Mitchell, an affiliate of Christian lobbying group Moral Majority, five fundamentalist parishes launched an intensive letter-writing and petition campaign, presenting the ordinance committee with over 225 signatures in opposition at its meeting on August 28.

In an election year, according to Coalition for Human Rights lawyer John D. Clarkson, "they just outnumbered us with letters and phone calls."

In the August 28 hearing itself, according to Clarkson, representatives of the fundamentalist groups "yelled and screamed about how sick we were, that there were clinics for people like us, so why should we worry about housing."

Mitchell testified that "this ordinance is opposed by all of us who want a moral standard in our community...What we should

have in our city is the time-tested, biblical Judeo-Christian ethic."

Another pastor held that "God has a standard, and when you start violating that standard, you're going to have big trouble. We never had trouble in our schools until you took prayer out of them, and since then there's been nothing but trouble."

Len Evans, president of the Coalition for Human Rights, responded by saying, "When I was in school, I was told that the Constitution and the Bill of Rights applied to everyone...We're not asking the City Council to grant us rights, but that those rights that should be ours, that are now denied to us, be forthcoming."

"Another thing I learned in School was the law of separation of church and state. I find out today that we should base our community standards on the Judeo-Christian ethic. I thought we had a different standard."

These arguments, however, apparently could not compete with the lobbying done before the hearing. According to Clarkson, "Those of us who were there realized that the decision to table the ordinance had been made before the second ordinance committee meeting."

The two members of the ordinance committee who had supported the proposal in July reversed their votes, one citing a need for more information on "If there really are any cases of discrimination," while the other concluded, "I don't think it's something we should deal with at this time."

Members of the Coalition for Human Rights still have hopes of keeping the ordinance alive. Under city law, either a single member of the ordinance committee or three members of the City Council may present a tabled ordinance to the larger council for reconsideration. According to Clarkson, "We're hoping we can lobby one of the members of the ordinance committee to put this before the full council."

Air Force Discharges

Continued from Page 1

office where agents recounted to him a history of his activities, including his attendance at parties in private civilian homes. "The OSI agent told me he had been watching me since January," the *Tribune* quotes him as saying. "His information was correct. It was incredible. I've never seen anything like it in my life. He could have told me what I was drinking."

The *Tribune* further quotes the airman as saying, "There's been some harassment. A couple of guys have had nervous breakdowns. Now their world is totally shot to hell."

Kennett said that in the administrative procedures by which lesbians and gay men are discharged from the armed forces, counsel is provided and due process is followed in that persons discharged may appeal.

Eckenweiler told *GCN*, however, that one of the discharged Malmstrom airmen who attempted to appeal the decision was told by Air Force officials that if he had begun his appeal earlier he could have remained in the service. Two weeks before his discharge he asked the base attorney to prepare the paper work for the appeal procedure but that nothing was ever done about it.

According to Eckenweiler, none of the eight men is currently planning to appeal his discharge.

Three organizations, the Lambda Gay Alliance, Out in Montana and AIR, are circulating a petition in Montana and neighboring states demanding that "the armed forces cease their abridgement of the right of every citizen to defend our country and our constitutional freedom — regardless of sex, sexual orientation, or any other arbitrary class or distinction."

The petition calls on President Jimmy Carter to "uphold his personal commitment to human rights and his party's pledge to support the civil rights of lesbians and gay men by issuing an executive order ending further discrimination based on sexual orientation in federal services and employment."

Steve Parrish of Gay Rights Advocates in San Francisco predicts many similar cases to follow those of the Norton Sound sailors (see *GCN*, Vol. 8, No. 6) and of Matlovich. He told *GCN*, "I think there's going to be a vast increase in the amount of litigation because people are no longer going as quietly as they once were. I think that over the next few months you're going to see quite a few cases filed all over the place. Norton Sound was just a beginning... Apparently there are a lot of people being discharged from military all over the country."



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WBUR Cuts Firm, GM Christo Says

BOSTON — As GCN goes to press, WBUR's general manager Jane Christo told a meeting of the Latino, lesbian/gay, and black communities that "special interest" programming cutbacks will not be retracted as she had hinted last Thursday. She made this announcement at what was to be a "working meeting" where she would present possible ways of putting *Gay Way* back on the air.

"The issue is accessibility to the airways," said Jose Masso, host of *Con Salsa*, a bilingual cultural program for the Latino community. "The programs that are affected are those that are offensive to that segment of the population with power."

Lesbians and gays who are interested in helping to coor-

dinate direct actions aimed at forcing the manager of WBUR to bring *gay Way* and the other special interest programs that were cut back on the air are urged to attend a meeting on Saturday, Sept. 27, at 11:00 a.m. at 15 Mifflin Place behind the Brattle Theatre in Harvard Square, Cambridge.

All are urged to complain to Dean Dondis of the School of Communications at (617) 353-3488 and Jane Christo at (617) 353-2790.

There will also be a picket and press conference at WBUR located at 630 Commonwealth Ave. on Oct. 1 from 10 a.m. till noon, at which lesbians and gays can register their protests. Those with further questions call Jil Clark at GCN, (617) 426-4469.



The 3-legged race was a popular event at the BAGLY fair.

John Tobin

Paez 'Assassinated', Houston Activist Charges

By Richard Burckhardt

HOUSTON — Gay activist Ray Hill told participants in a forum on the Fred Paez case Thursday night that he feels that the shooting death of Paez, Houston Gay Political Caucus secretary, by a Houston police officer was akin to an "assassination."

"I don't think that it was a coincidence that two Houston police officers got Fred alone," said Hill. "After all, Fred is the one that compiled all of the documentation on brutality by the Houston Police Department that the Gay Political Caucus presented to the Justice Department last year. Some of it was pretty damning evidence."

According to the police report, Paez was shot in the back of the head by Officer K.M. McCoy on June 28 after Paez allegedly resisted arrest (see GCN, Vol. 8, No. 1). McCoy said that Paez had made a sexual advance toward him. The medical examiner's

report has ruled that shooting an accident, but Hill said that a report has not been made available to the public for examination.

Hill, who is station manager of KPFT-radio and a member of the lesbian and gay community task force investigating Paez's death, said that he also did not think that the fact that Detective John Donovan has not been removed as the head of the police investigation is a coincidence. Hill claims that Donovan has a conflict of interest in the case because he had been working with Paez's mother to try and get Paez "disinvolved" with the Gay Political Caucus.

"Obviously the Houston Police Department doesn't see anything 'conflicting' about Donovan's involvement," said Hill, "but I don't believe a word of the police story. It sounds too much like the fabrication of a heterosexual who thinks he knows what gay men do."

Another coincidence that Hill elaborated on was that the first officer on the scene of the incident was Sergeant Fulgram, who was also involved in the shooting death of another gay man, Gary Wayne Stock, by a police officer, two years ago. Hill said that many gays in Houston are not satisfied with the police version of that particular incident either. Police said that Stock was killed while trying to drive away from police in his car.

"I don't know how many of us are going to find our destinies in a dark alley," said Hill, "but if such action by Houston police continues, there will be a serious confrontation between the gay community and the Houston Police Department."

The forum was sponsored by Integrity/Houston, Inc., a lesbian and gay educational organization, and held at Bering Memorial Church, 1440 Harold. About 20 people attended.

Does Doyle-Flynn Law Violate Mass. State ERA?

By Jil Clark

BOSTON — The Massachusetts Supreme Judicial Court is deciding whether "protection of the fetus" is ample justification for a state law restricting use of Medicaid for abortions or whether this law violates the state's Equal Rights Amendment.

The statute in contention is known as the Doyle-Flynn law. It bars the use of Medicaid funds for use in abortions unless a doctor certifies in writing that the operation is necessary to prevent the death of the mother.

The Supreme Judicial Court, with Chief Justice Edward Hennessey and all six associate justices present, began its fall session by listening for over an hour to the challenge to Doyle-Flynn brought by three anonymous women, "Mary Moe, Karen Koe and Paula Poe," who charged that the law discriminates against poor women. All three said that they are unable to obtain abortions because their doctors cannot certify that the procedure is medically necessary to protect their lives.

The court took the case under advisement. A full decision could be forthcoming in a month or so, or the court could issue a temporary order with a full decision to be

handed down later.

Meanwhile, state officials are required by a Supreme Judicial Court order to continue providing Medicaid funds for abortion pending a ruling by the court in the case. The order came in the form of a preliminary injunction imposed by Justice Benjamin Kaplan on July 23. (A preliminary injunction suspends enforcement of a law until the court has ruled on an appeal of the law.)

The women's attorney, Nancy Gertner, argued to the court that "the right of abortion is a right protected by the Equal Rights Amendment [to the Massachusetts Constitution]." She argued that, once the state undertakes to fund abortions, it cannot do so in an arbitrary manner, or single out one kind of abortion operation for different treatment. She charged that the law makes distinctions between abortions that are medically necessary and those that are "elective" — those chosen by a woman to terminate an unwanted pregnancy.

Assistant Attorneys General Thomas Kiley, Garrick Cole and James Aloisi urged the court to uphold the law as constitutional and to vacate the injunction issued by Kaplan.

Kiley, responding to questions

by the chief justice, said the rights protected by the abortion statute "are those of the unborn."

Gertner told GCN she is optimistic about defeating Doyle-Flynn. "The preliminary injunction," she said, "is sort of a prediction of success in itself: at least one out of seven judges believed we had a chance."

The Women's Commission in Exile, formed in 1979 when Gov. Edward King fired the Commission on the Status of Women from the previous administration, filed an *amicus* brief at the Supreme Judicial Court. The Commission in Exile's brief stated that Doyle-Flynn constituted "unequal treatment under the Equal Rights Amendment . . . and cannot be justified under the Massachusetts Constitution."

Political columnist David Farrell, in a commentary which appeared in the *Boston Globe*, charged that the Commission in Exile has done a "flip-flop" with respect to their stand on the relationship between the Equal Rights Amendment and abortion rights. He wrote that, in 1975, prior to submission of the amendment to voters, "the Commission . . . assured pro-lifers that the ERA would have no effect on the legis-

Continued on page 17

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“Nothing Is Entirely Impossible”

British Gay Socialist Speaks Out

By Marc Killinger

Lesbian and gay activists in Philadelphia heard a British perspective on their organizing when Jeffrey Weeks came to the United States for the first time in August. Known for his authorship of *Coming Out: Homosexual Politics in Britain, from the Nineteenth Century to the Present* (see GCN Book Review, Vol. 6 No. 33), Weeks also works on *Gay Left* (GL), a British gay socialist journal.

In GL (issue 8, Summer 1979), Weeks wrote of his coming out into the gay world in the autumn of 1970. “An article in the student paper awakened me to the birth of the Gay Liberation Front . . . Here was the gay subculture *openly* meeting, *passionately* speaking, *collectively* transforming itself. Here, for the first time, I immediately and permanently saw the possibilities of integrating my life: of making a politics of my person, of making personal and relevant my politics. Above all, I saw the possibility of change and transformation . . .”

This was also the message he carried with him the night he spoke: we all can truly integrate our personal lives with our political. He also shared insights on the differences between the US and British gay communities and referred to the fractures in our movement. He emphasized that gay politics challenge and enrich the entire social change process, which he called the “socialist project.”

Comparisons

While embodying some of the same early history as the gay movement in the United States, Britain's gay movement is also unique. Like Europe in general, England has a stronger socialist culture than the US. Gay politics fit more naturally into this culture. Hence, Weeks notes that “the [English] gay movement is much more theoretically aware than [the gay movement] in the United States, and I've always found it strange that there's no . . . gay left journal in America, which has a much larger gay scene.”

Another big difference is that along with the larger size and openness of the gay community here (we have the mobility that lets us have “geographic centralization”), gay ghettos are virtually unknown in Britain. As a result, the gay movement in Britain has not developed a political constituency that mainstream politicians try to woo as in the United States.

Laws

The legal situation in Britain is simplified by the lack of state-by-state laws. Weeks said that in 1967 “through basically a policy based on parliamentary lobbying rather than on mass activity . . . male homosexual acts in private between consenting adults aged over 21 (privacy being very narrowly defined as two people) were decriminalized . . . that change was limited to England and Wales . . . and excluded the armed forces and the merchant marine, so it was a narrow gain in fact.” Lesbians have never been thought to really exist so they are not part of the lawmaking.

“The other thing that's happened since 1967 is that the number of arrests and convictions for homosexual activities has actually gone up five times . . . the agencies of legal control have now . . . concentrated on public activities, thus there's been a clampdown, in effect, on public cruising; so it's created a free space in certain ways, but in other ways it's put a fence around our free space which is higher than it was before.”

Nonetheless, there has been an enormous expansion of the gay scene in Britain, opened up by the gay movement and in turn partly stimulated by the legal change. “But the facilities that have developed have

. . . only if the insights of gay politics and feminism are integrated into the “socialist project” will gay liberation occur within a socialist transformation that “addresses people's experiences.”

been very much within the constraints of the law,” qualifies Weeks, “so for instance we don't have any bathhouses as you do which are legal or at least they're not hassled by the police.”

Weeks says that all groups in Britain work on law reform because “the law is crucial; it defines the areas within which we and even commercial interests work.” The emphasis of law reform has now shifted in Britain to age of consent laws; Weeks feels that within the next ten years it will be possible for the age of consent (now 21) to be lowered to the age of majority (18) but he notes that “all the gay organizations are unanimous that 18 is inadequate and that what's necessary is an equality between the homosexual age of consent and heterosexual age of consent which is 16. Most of the more militant gay activists are against the concept of an age of consent altogether . . . large numbers of women do support getting rid of consent and large numbers don't.”

Childhood Sexuality

Like in the United States, the “man/boy love” issue is a major one in Britain. The situation is complicated now by an upcoming January trial of five gay men, members of the Paedophile Information Exchange (PIE), who are charged under ancient laws of conspiracy to corrupt public morals (rather than advocating or having sex with minors).

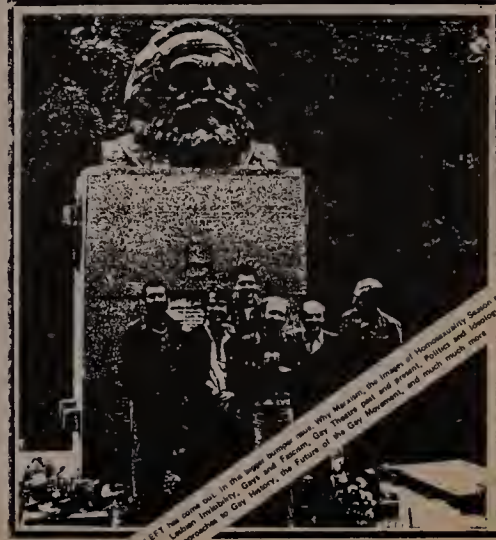
This issue doesn't seem to have caused the splits between men and women that it has in the States because while lesbians work with men on issues, “lesbian feminists have preferred to work within the women's movement where there's a strong socialist current . . . so if you want to develop your theory or political practice as a lesbian feminist socialist, the best area to do that has been the women's movement,” says Weeks. Interestingly, he says that “there are small groups of lesbian separatists in Britain, but I don't think it has the same sort of strength and vocalness as it does in the States . . . large numbers of revolutionary feminists are not lesbians so there's not the same identity between separatism and lesbianism in Britain as there is, I think, in the States.”

Nevertheless, there are the same splits in Britain as here around what consent means and whether the whole issue should be a priority. Weeks' opinion is

“... the [English] gay movement is much more theoretically aware than [the gay movement] in the United States, and I've always found it strange that there's no . . . gay left journal in America, which has a much larger gay scene.”

GAY LEFT

A Socialist Journal Produced By Gay People
Number 5 Winter 1977 Price 40 pence



that regardless of who is right, the crucial issues about childhood sexuality and the nature of consent must be discussed if we take sexual politics seriously; “those debates,” he says, “are vital to the whole range of sexualities which don't come within the usual definitions of what is normal since it's vitally important to rethink what we define as sexual and the way we're able to live our choices.”

America's “New Right” has effected a more conscious synthesis between economic and moral conservatism than Britain's, especially with the Reagan candidacy.

GAY LEFT

Number 8-Summer 1979

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S/M

He feels similarly about the S/M scene which is increasing in Britain. He feels that no sexuality can possibly be seen as the road to liberation, but that what might be positive about S/M is how it separates sex from relationships. It may or may not be progressive over time, but right now it represents an important break with the bourgeois notion that sex can only happen in a correct (i.e. monogamous heterosexual) union, and even then it can't be pleasurable; S/M “demystifies sex as an activity.”

John Rechy has the notion that S/M represents an acting out of our self-hatred; Weeks simply says that people involved in S/M seem to be quite varied, including people who are in “average” committed relationships.

Style

Confirming my guess about the transatlantic passage of culture, Weeks said that the “macho” look is also big among gay men in England. His perspective is perhaps helpful though: he sees it as a transitional phase. That is, only in the last 10-15 years have “out” gay men been able to be anything other than effeminate; now we have the possibility of a viable lifestyle outside of the masculine/feminine dichotomy, if we first react against the “oppression of our masculinity.” That reaction is what Weeks says we are now experiencing, and he was hopeful that gay men would be able to relax and work on developing a more flexible style.

Any style or combination of styles that we develop in this period must function to mark and define ourselves, especially in a period of increased attacks on us from the Right.

The New Right

In Britain, the National Front (a neo-Nazi organization organized particularly around racism as its unifying ideology) peaked in 1977-78. The response to it on the part of the grassroots-based Anti-Nazi League was massive and included openly lesbian/gay participation. Weeks described the defeat of the National Front, symbolized by their “tiny” showing in the 1979 elections, as one of the “few major triumphs of the left” in the 1970s.

On the other hand, the issues the National Front pushed were taken over in a coded way by the also very reactionary “new conservatism” of Prime Minister Margaret Thatcher. Many of these issues became couched in “law and order” rhetoric while massive social service cutbacks, particularly those affecting women, have been arranged without becoming official Conservative government policy.

Weeks said that America's “New Right” has effected a more conscious synthesis between economic and moral conservatism that Britain's, especially with the Reagan candidacy. This seemed to make the Right a potentially more dangerous threat in the United States than it is now in Britain. The Right's use of the issues of sexuality, abortion and “strengthening the family,” in combination with the strength of churches here and with corporate and military power seems to pose a real threat to any chance of progressive change in the United States.

Weeks favors a kind of “pre-figurative socialism” where in small ways people could begin right now to pose choices . . .

Choices

The question remains, what besides legislative restructuring should we be embarking upon in this period, given what we are up against? Weeks feels that his continuing task is to build a vision for people of positive alternatives to the way things are; as E.P. Thompson, an English historian, states, “cultivating desire.” Weeks favors a kind of “pre-figurative socialism” where in small ways people could begin right now to pose choices to other people as we all fight for the space to discover and build those choices.

Weeks describes socialist politics as “the process of maximization of democratic control over our lives, in the economy, in politics, in social life generally. It involves the gaining of control over the social forces which presently limit our control over our lives . . . a transformation of personal relationships.”

Gay politics fit naturally into this “socialist project” because they are “about choices, about what constitutes us as individuals and the changes which are really essential: the way in which we relate to each other.”

This perspective represents both a radical gay politics and a new kind of socialism. Both are grounded in Weeks' view of gay oppression. To him there is no such thing as true sexuality; rather sexuality has been shaped and defined and regulated by medical, juridical, psychological and family forces to repress choices, especially the crucial freedom to express the “homosexual desire” that all people have. “So what a radical, revolutionary gay politics is about,” says Weeks, “is not so much the rights of a minority (although we must always as socialists campaign for the rights of open gays as a minority) but it is much more an affirmation of a denied sexuality . . . that doesn't just apply to us as gays but applies to the rest of the population which is unable to live out the sexual choices that might be open to them. What a socialist analysis of sexuality means . . . is the actual questioning of the naturalness of the categories we've inherited. We want control over what we decide to live through . . . as sexual beings, as emotional beings.”

. . . there is no such thing as a true sexuality; rather sexuality has been shaped and defined and regulated by medical, juridical, psychological and family forces to repress choices . . .

Weeks seemed interested to hear of the spiritual fairy movement among gay men here in the US and was encouraged by its cultural creativity. Following his analysis of sexuality under capitalism, however, he critiqued the tendency which the fairy movement seems to have that suggests the existence of some gay “essence” that we must get back to and bring out. We must discover our range of potentialities rather than seek an essence apart from the social controls on us.

Weeks suggests a new kind of socialism other than that which we know of and see abroad, because the present “socialist” countries, while making advances through the social organization of the economy, are not engaged in the process of “maximizing democratic control.”

Whether a socialist economy and democratic control are contradictory or not is an unanswered

Any style or combination of styles that we develop in this period must function to mark and define ourselves, especially in a period of increased attacks on us from the Right.

question, but Weeks sees the building of an autonomous gay movement as crucial to the process of articulating to the progressive community (and to the people beyond who are uninitiated) that there are other ways of perceiving sexuality and relationships of all sorts in hopes of uniting the two. Indeed, only if the insights of gay politics and feminism are integrated into the “socialist project” will gay liberation occur within a socialist transformation that “addresses people's experiences.”

Political Work

Given the strength and unity of the Right, it seems incumbent upon us to understand that the integration of sexual politics into all progressive political organizing is the only way to advance our struggle. People are feeling caught in outmoded ways of living out their sexuality, their family life and many of their relationships; the Right clearly understands this, and gay activists can be confident that our concerns are shared by many.

Weeks, then, sees our process as one of building the cooperative strength and consciousness of the gay movement in its myriad forms. The organization of the *Gay Left* magazine is one small example of how he wants to be working. GL is based on collective principles which is integral to sharing and working together for the experience of building work and theory.

Other important political work includes consciousness-raising, cultural activities, legislative and community organizing and trade union work — all from a perspective that encourages collective “self activity,” or doing things for ourselves rather than letting individual superstars or convincing government bureaucracies do things for us. The contradiction he admits to is that building the gay community means accepting the categories of gay/straight even though one thinks such categories will disappear with the widening of choices that socialism will bring.

Finally, Weeks laid out his notion of a broad-based socialist transformation. His notion is opposed to the 1917 Soviet-type transformation where supposedly all change flows from the seizure of state power. Weeks proposes the building of a “broad democratic alliance” which would push reforms and a process of democratization through the building of blocks that are a counter-weight to ruling class strength and ideas. This would provide the space to offer alternative views about relating to each other and help form both a collective shape of the future along with the power to bring it about. As he has stated in GL, “nothing is entirely impossible.”

“... the law is crucial; it defines the areas within which we and even commercial interests work.”

Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth	338-9472
128A Tremont St. (4th Floor)	(Hotline) 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 176, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	227-6167
Boston Asian Gay Men & Lesbians	
c/o Gled Day Bookshop, 22 Bromfield St.	
Boston, 02106	542-0144
Boston Lesbian & Gay History Project	
285 Harvard St. #102, Cambridge 02139	
Children Mountain Club	227-6187
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
GAY HOTLINE (8pm-Mid.)	426-9371
Frenz & Luvvers Assoc., P.O. Box 814, Boston 02123	
Gey Speakers Bureau, P.O. Box 2232,	
Boston 02107	354-0133
Gey Recreational Activities Committee	
(GRAC), c/o GCN Box 8000	262-9161
Jubilee Athletic Club, Box 401, 104 Charles St.	
Boston, 02114	227-6167
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 22 Bromfield St., Boston, MA 02106	
Lesbian and Gay Hotline (8-12pm)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St.	
Boston 02114	227-6167
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5186 (days), 426-9371 (nights)
Project Piece	267-9150
Tapestry Counseling Inc.,	
20 Sacramento St., Cambridge.	881-0248

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	266-6103, 876-8768
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave.	
Cambridge Gay Political Caucus,	
P.O. Box 216, E. Cambridge 02141	491-0968
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Hervod Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Robin McCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Box 179, 116 Mess. Ave. Boston 02115	242-3544
National Lawyers Guild, 595 Mees. Ave.,	
Cambridge 02139	542-5415, 542-6837

STUDENT

Gey People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	353-3646
Gey Academic Union of New England,	
P.O. Box 212, Boston 02101	661-6500
Gey/Lesbian Concern Group of Boston College	
118 Mess. Ave., Box 201, Boston 02115	262-2473
Gey People's Group, UMess/Boston	
(Herbor Campus), Bldg 1, 4th fl, Rm 176	267-1900x2189
Hervard-Radcliffe Gay Info.	495-5476
MIT Gays, Rm. 50-306	253-5440
Northeastern Gay Student Org., c/o Student	
Activities Office, 255 Eli Ctr.	
Tufts Gay Community, c/o Student	
Activities Office, Medford 02155	

WOMEN

Ardie Counseling for Women, 520 Comm Ave	
(Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mess. Ave.,	
Cambridge 02138	661-3633
Gay Professional Women's Assn.,	
Box 308, Boston U. Ste., Boston 02215	
Janus Counseling for Lesbians,	
21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186 1/2 Hampshire St., Camb.	661-0450
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womenspace, 838 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	861-1316
Women's Community Health Center,	
839 Mass. Ave., Cambridge	547-2302

RELIGIOUS

Am Tikva, P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and	
Gay Concerns, 5 Longfellow Pk., Cambridge	497-6377
Integrity, P.O. Box 2562, Boston 02206	262-3057
Lutherans Concerned for Gay People	538-3788
Metropolitan Community Church	523-7664
Fr. Paul Shenley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5879
Closet Space WCAS (740 AM)	492-6450
Euphonia	787-1084
Fog Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	266-6103
Hit Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian and Gay Media Advocates	
c/d GCN, 22 Bromfield, 02106	426-9371
Xanadu Graphics, 143 Albany, Camb. 02139	881-8975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Fenway Community Health Center	267-7573
Gay AIAnon (families of alcoholics)	843-5300
Gey Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-6181
Homophile Alcoholism Treatment Service	542-5186
Homophile Community Health Service	542-5186
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc.,	
739 Boylston St., Boston 02116	266-3444
Tufts Skin Care Clinic (VD treatment)	958-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040

DOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Ways, 188 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies (Cruise-Disco), 733 Boylston St.	262-2480
Chaps (Denim, Men), 27 Huntington Ave.	266-7778
Delivery Entrance (at the House Restaurant)	
12 Wilton St.	783-5701
Elbow Room, 100 Chandler (at Clarendon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Herbie's Ramrod Room (Leather, Men)	
1254 Boylston St.	247-0989
Jacquies (Mixed, Dancing), 79 Broadway	338-9066
Kimmies Disco, 237 Mass. Ave., Camb.	354-6166
Napoleon Club (Men, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547
119 Merrimac (Bar)	
Paradise (Talking, Mostly Men)	
180 Mass. Ave. (Cambridge)	864-4130
Playland (Men, some Women), 21 Essex St.	338-7254
Prelude (Women), Dartmouth St.	
Saints (Women)	354-8807
Skippers, 252 Boylston St.	
Somewhere (Disco Dancing, Mostly Women)	
295 Franklin St.	423-7730
Sporter's Cats (Men)	228 Cambridge St.
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Gey Hotline	756-0730
Mess. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-6966
Provincetown 24-Hour Drop-in Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywomen's Center, Box 949, 14 Center	
St., Provincetown 02957 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's	
Center, 298 Main St., Hyannis 02801	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
189 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1067 Main, 01603	791-5127
Women's Meeting House, 69 Downing St. 01610	752-5905

STUDENT

Clerk U. Gay Alliance, 950 Main, A-70	
Gey Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1582, Pittsfield	
01201, Berkshire County Info	447-7616
Gey Counseling Collective	
406F Student Union, UMess, Amherst	545-2645
Gey Men of Franklin Cty., Box 771, Greenfield	
Help Line	664-6391, 664-6392
Together, Box 427, Forst Perk Sta., Springfield 01108	

WOMEN

Common Woman Club, 76 Mesonic St.,	
Norhempton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gey Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Women's Media Project (WMUA, 91.1FM)	545-2676
Womonyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student	
Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139,	
New Haven 06505	
Gey Switchboard, Hartford, M-S 1-11 pm,	
Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gey and Lesbian Switchboard, New Haven,	
P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gey Youth	824-6869
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2648
Greeter Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives,	
One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	624-6669
New Haven Gay Alliance	
Box 72, 06501	624-6669

WOMEN

Gey Women's Collective, c/o Women's Center,	
Box U-116, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	522-2783
214 Laurel St., Hartford 06105	747-5451
Lesbian Rap, New Haven, 148 Orange St.,	
New Haven 06510	436-0645
Shorelinewomen	481-3575
Women's Center, Hartford, 57 Pratt St.,	
Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community	
College, P.O. Box 1048, Manchester, 06040	646-4900
Women's Center, UConn, Box U-116,	
Storrs 06826	486-4738
Women's Center, Wesleyan, Box WW,	
Wesleyan Ste., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
148 Orange St., New Haven 06510	438-0645

STUDENT

Eros, Gay Students at Trinity College	
c/o Cheplein's Office, Hartford 06106	527-3151
Gey Alliance at Yale,	
P.O. Box 2031, Yale Ste., New Haven 06520	
Gey Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gey Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Ste., Middletown, 06457	347-9411
Gey and Lesbian Alliance, So. Conn. St. College,	
386 Sherman Ave., New Haven 06511	885-2802
Gey Community, Conn. College	
P.O. Box 1295, New London 06320	
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Ste., Middletown 06457	347-9411
Yaleblens, P.O. Box 2031, Yale Ste.,	
New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	767-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gey Health Workers at YNNH,	
Box 2031, Yale St., New Haven, 06520	436-8354
Moonsend (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gey Help Line	751-3322
Gey Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

MEDICAL/COUNSELING

Providence Gey Group of AA	331-2047
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WOMEN

Gey Women of Brown, c/o Sarah Doyle Women's Center,	
188 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Ste., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062

RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and	
handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-5770
Nashua Area Geys, P.O. Box 3472,	
Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-5770
NH Lambda, Box 1043, Concord 03301; Concord 224-3785,	
748-3339; Portsmouth 431-1541; Nashua 889-1416	
Speakers Bureau, Box 521, Concord 03301;	
Box 3472, Nashua 03061	

MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	228-8049
Conway Area Discussion Group, Box 211, Chocorus 03817	
Seacoast Gay Men, P.O. Box 221 Portsmouth 03801	

WOMEN

Full Circle, monthly feminist news	
Journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Dartmouth Gay Students' Assoc.	
Hinmen Box 5057, Hanover 03755	

Vermont (802)

INFORMATION/SERVICE/SOCIAL

Gay Hotline, U of VT	658-4173
Gay Student Union, U of Vt,	
Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury	
Box D56, Middlebury College, 05753	
Southern Vermont Lesbians/Gay Men's	
Coalition, P.O. Box 1034, Brettleboro 05301	
Washington County Geys	
P.O. Box 1264, Montpelier 05602	223-6843
Southern Vermont Women's Health Center,	
187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winooski, 05404	

Maine (207)

INFORMATION/SERVICE/SOCIAL

Center for Being, 8 Rocky Hill Estates, Brunswick	
04011	729-1750
Down East Gay Alliance, Box 594 Bar Harbor 04609	
Gey Peoples Alliance	
92 Bedford St., Portland, 04103	780-4085
Mainely Gay, P.O. Box 4542, Portland 04112	
Northern Lambda Nord, P.O. Box 990, Caribou, ME 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast, 04915	
Midcoast Gay Men P.O. Box 57 Belfast, ME 04915	
Wilde-Steln Club, c/o Memorial Union,	
U. of Maine, Orono 04473	
Parents & Friends of Gays	563-5856
Dignity/Maine, Box 7021, Lewiston 04240	

New Jersey (201)

INFORMATION/SERVICE/SOCIAL

Dignity/Jersey Shore, Box 824, Asbury Park 07712	988-9510
Dignity/Metropolitan, Box 337, Irvington 07111	755-9053
Gay Activist Alliance/Morris County, Box 137, Convent Sta.	
07691	762-6217
Gay Activist Alliance of New Jersey, Box 1734, South	
Hackensack 07601	343-6402
Gay People Princeton, Box 2303, Princeton 08540	
Lambda Alliance, Box 223, Eatontown 07724	229-7949
Lavender Express (Publications), c/o Pat Freeman Box 218,	
Kearny 07032	
Lesbian Feminist Collective, Box 4042, Allwood St., Clifton	
07012	998-1023
National Committee for Sexual Civil Liberties, 16 Ober Rd.,	
Princeton 08540	
Organization for Gay Awareness, Box 41, Orange 07050	
	746-6196
Rutgers Gay Alliance, Student Ctr. Box 91, College Ave.	932-7886
New Brunswick 08903	

New York City (212)

INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers, c/o Gey Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010	777-7697
Chelsee Gay Association 164 W 21st St. #179, 10011	891-7950
Citizen's Party Lesbian and Gay Male Caucus	851-1673, 866-6851
FOLKS (Friends of Little Kids	989-6653
Gey Athelists League of Americe P.O. Box 246, Village Ste NYC 10014	982-7411
Gey and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010	
Gey Switchboard	777-1800
Geyellow Pages, P.O.Box 292, Village Sta.	744-2785
Mirth and Girth Club	734-7746
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014	877-0237
North American Men/Boy Love Assoc. (NAMBLA) Box 174, NYC 10018	242-8112
Oscar Wilde Memorial Bookshop, 15 Christopher St.	255-8097
SAGE, Inc., 487A Hudson St. 10014	
West Side Discussion Group, 26 Ninth Ave. (at W.14 St.)	875-0143

Art

From Bar to Drawingboard

jjon Glidden

An exhibition of drawings at The Gallery at 526 Tremont St. Through October 4.

Call for gallery hours: (617) 451-0194.

By Rob Schmieder

The drawings of jjon Glidden can be neatly pigeonholed into the suspect category of what is often called barroom art. Barroom artists make drawings of well-hung, muscular men in provocative poses. The men in these drawings are usually staring off into space or right at the viewer. Barroom artists cultivate stylistic gimmicks that make their work immediately recognizable, but their execution is often sloppy and their understanding of anatomy often slight. Barroom art hangs on the walls of bars, and the only critical demand placed on it is that it entertain the bar patrons, whose critical faculties are usually somewhat diminished. The consummate barroom artist, and the one most widely imitated, is Tom of Finland.

Glidden works by night as a bartender at Buddies (a gay bar in Boston's Back Bay) and it would be easy to toss him into his pigeonhole and lock the door. But there is more to his art. Though I don't always trust the conviction of his rendering in the pencil drawings, in his ink drawings he clearly knows what he is doing and plays with line and texture in ways that are truly exciting. A drawing entitled "Tribute to the Stickers on the Top of my Ele-

mentary School Papers" is framed by two nude men ascending spiral staircases (a familiar barroom motif!). The risers of the steps are colored in with bright, flat colors that isolate them and enhance their two dimensionality. In the center of the drawing, another pair of men stand facing each other, with birds flying in between. While the men are rendered with simple outlines, the plumage of the birds is intricately detailed. This detail links them to similarly patterned willow branches and to the curly pubic hair on one of the men. The progression of detail focuses the picture in such a way that, despite the innocence of its individual components, it is charged with erotic energy.

The composition in Glidden's pictures is often cryptic, and makes me want to go back to them again and again. If, as American arts critic Dore Ashton has said, the true test of a picture's worth is whether it is memorable, then his pictures succeed. The play of textures and the three isolated characters in "Some Win, Some Lose, Some Get Rained Out" were still familiar to me from the last time I saw this picture, and some of the pictures that were new to me still linger in memory.

A sequence of nudes and near-nudes looked to me to be fairly acceptable barroom art. They will be of interest to anyone interested in the contents of the models' posing straps; to those who are not, they will just look like



"The Hustler and the Jockey", a 1977 drawing by jjon Glidden.

someone else's fantasy. At his most ambitious, however, Glidden has things to show, anyone interested in drawing.

This is the first Boston exhibition of Glidden's drawings in two years. He exhibits in Provincetown every year, and San Francisco's Drummer Gallery will be

showing his works beginning in January. Readers of *GCN* may recall the illustrations he did for the paper from its beginning up to a few years ago; Glidden hopes to return soon to one of Boston's gay papers with a comic strip called *J.J.'s Joint*, which is set in a bar.

Glidden's show is the second in

a series to be mounted in the backroom of 526 Leathers. Upcoming shows include Ken Wood and Charles Musgrave, October 5-18; local artist Gene Hurd, October 19-November 1; and Nuki beginning November 2. A show of works by Tom of Finland is also expected at some point.

Film

Italian Metaphor



Gian Maria Volonte in *Eboli*

Eboli

Directed by Francesco Rosi

Screenplay by Francesco Rosi,

Tonino Guerra, Raffaele La Capria,

From the novel, Christ Stopped

At Eboli by Carlo Levi

With Gian Maria Volonte, Irene Papas, Paolo Bonicelli

By Michael Bronski

Based on the memoirs/novel of Carlo Levi, an Italian socialist, doctor and artist, *Eboli* chronicles his politically imposed exile from Rome to a remote village for the duration of the Italian war against Ethiopia.

Eboli is almost all texture. There is almost no plot: Levi comes to the town, meets some of the local characters (mayor, priest, doctors) and becomes accepted and needed by the peasants for his medical abilities. The height of the romantic interest is a mild flirtation with his housekeeper, Giuliana (Irene Papas).

Eboli was originally shot as a four hour Italian television production; the film as released here is half that length. What is impressive about the film is its ability to convey the slow pace of village life without losing any of the complexity. Levi goes to the town expecting to be bored and stifled. He is instead startled into new ways of thinking of both himself and the world. He comes to respect the reflection of his own humanness as he sees it in the lives of the peasants. We experience this along with him and the film is careful never to idealize or ennoble the peasants to mythic proportions: it's poetic socialist realism without the propaganda.

More than anything else, the film gives us a feeling for the land. The climax is the announcement of the war's end (and end of Levi's exile). Director Rosi shoots the entire scene as a sweep of the countryside: the little pieces we have seen of people's lives all

come together and we understand visually, and metaphorically the basis of their lives. It is an audacious camera trick and Rosi brings it off with brio.

Portrayed as a contemplative type, we get the feeling that Levi is undersexed. At first he seems bemused, above his own experience. When he first gets to the town, the mayor warns him that some women will try and trap him with a love potion made from menstrual blood. When Giuliana makes an easy overture to him while he is taking a bath, we can feel a hot flash between them; it is shocking because our involvement with the characters to this point has been observant rather than engaged. It is not as though sex does not play a part in their lives — we are

repeatedly told of the complex regulations regarding the town's sexual morality — but that the sexual act and its social formalities are so naturally integrated into these people's lives that they are inseparable from eating and sleeping.

Levi continues painting while he is living at Eboli and his art becomes at once a metaphor for the film and his life. The fine textures that director Rosi is able to conjure up with his camera are not only representations from (the real) Levi's book, but also an attempt to show the fictional Levi's relationship with the people and the community. It is as though his painting is a way of connecting him with the people and the landscape.

Not coincidentally, the other character who has been exiled to Eboli (aside from some other political prisoners) is the village priest. We are told early that he was a great teacher at a seminary in Rome, but had a fondness for the young men and was sent here to work in this godforsaken parish as punishment. He drinks too much, and also paints. Levi visits him because he has heard of his art: the priest proudly shows him garish, childish, and piously sentimental portraits of saints and madonnas. They reflect his dislocation with his environment, the non-acceptance of his exile: they come not from his surroundings but from the bitterness felt because of his punishment, and

continued on page 15

Television

Bond is Stein

Pat Bond in "Gerty Gerty Stein is Back Back Back"

Produced in cooperation with the Maryland Center for Public Broadcasting.

Broadcast in Boston Saturday, September 20, 8PM; Sunday September 21, 9PM on WGBX, Channel 44

By Cindy Rizzo

Having jumped at the chance to review a one-lesbian show in which the main character was yet another lesbian, I later realized much to my embarrassment, that I was the farthest thing from a Gertrude Stein scholar that one could imagine. Yet I anxiously

tuned in to enjoy an hour watching San Francisco comedienne Pat Bond, who created this dramatization and who has toured around the country presenting it along with her own personal monologue, "Conversations," to the delight of lesbians and gay men everywhere.

The show's title was taken from the welcome home greeting that was received by Gertrude Stein upon her return to the United States on a 1934 lecture tour. The words "Gerty Gerty Stein is Back Back Back," an affectionate poke at Stein's famous "rose quote," flashed across the revolving neon sign atop the New York Times Building in Manhattan.

A prologue, written by Richard Winter, preceded Bond's monologue setting the stage with a string of quotes by famous writers commenting both on Stein the writer and Stein the woman. This portion of the presentation ended with a poignant physical portrait of Gertrude written by her lover of thirty years, Alice B. Toklas.

The camera fades from a photo of Stein's profile, likened to that of Caesar's, to Bond's striking similarity. She is dressed simply in long dark skirt, white blouse with a brooch fastened at the top, and a vest. She is seated in an arm chair, surrounded by walls covered with paintings which were of

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Random Lust Chapter 13 (The End)

by Andrea Loewenstein

This episode takes place seven months later...

You, gentle reader who have known Jo Burke over time, would have had trouble recognizing the bewheezled figure which drooped its way home from work. Was this sad cookie the tuff "A-Quin-Do" street fighter, toast of baby-dykes all over the country, hit of the San Francisco baths? Was this the same Jo Burke we have all known and loved so well, this worm-like creature whose steps drugged across the garbage-construed sidewalk and in whose mouth the taste of computer dust rattled hollowly? "Monday, nothing, Tuesday, nothing, Wednesday, nothing," she sang dowerly to herself, in the words of a song once popular in her long gone druggy youth. "Friday, Saturday,

a little more nothing, Sunday much more nothing." For our Jo now swum through the world through a deep depression, debilitated by the last throes of a relationship gone as sour as a bottle of milk, discovered in the refrigerator in September right where you left it in June. "But at least you can throw out milk," she mused, knowing her own fatal flaw to be a woman's tears. If anyone were to be thrown out of the domestic menagerie a trois, it would have to be her. "And I will leave," she told herself. "After all, what's a 'place' to me? One city's like another." Just then, a large hot tear began to creep down that worn intelligently weathered, yet deeply sensitized face.

At this signal, a young street worker hitherto lurking in the allies in search of clientele,

assuming Jo to be a deranged baglady in need of his council, drew near, flashing a deeply synthetic smile. "Life *does* get hard, doesn't it, sister," he asked in tones of dulcet sympathy. "Would you like to sit down on these garbage cans and talk?" Jo looked at him in surprise, and slowly a hard dry laugh like almost unto a witch's cackle, emitted from her mouth. Had she fallen this low alas?

"Would you like to take a free personality quodidium?," queried another stander-by, sensing a soul at bay.

"Buy a tea-rose for the starving Belgrundian children," commanded yet another vulturous being, waving a torn, besmudged dyed green carnation in Jo's ear.

Jo hastened down the subway steps, yet neverheeding, the tear took its own insistent path, hesitating among the new wrinkles which had recently joined her face. For at the thought of leaving, pain had flashed like forked lightning through her marsh-mellow heart. Pain not for the loss of Vanessa (for they had been lost to one another for almost a year, now...). No. Pain, instead at the very thought of the loss of that small being who probably lay crying and wet that very moment (for Vanessa had proven to be but a paltry mother indeed). Yes — Josie, as Vanessa had named the child (against Jo's better judgement) was the reason that Jo now clung like a burr to a poodle to a relationship from which the juices had long since been drunk up. Leaving Vanessa meant leaving Josie, (as Jo herself had been left, ah so many years ago, to the

tender mercies of the orphanage sisters and her uncle Fred...) "And so, rather than to have her go through what I did, I'll stay," she sighed to herself, "while tomorrow and tomorrow and tomorrow creep by on little cats feet..." For melancholy brought back the strains of old poems, long simmering in Jo's hot-bed of a mind...

"Miss!" An old woman with bright blue hair grabbed Jo's wrists neatly as their two bodies collided in the subway's endless surge. "I'm sure you won't mind my telling you that your blouse is open right down the middle and your nipples are showing. Not that that they aren't perfectly lovely nipples!" Jo had to smile in despite of her very self.

"Why thank you ma'm," she said producing just a touch of the old style. But as she dragged her elephantine feet the few blocks to her Southend apartment, she longed for the old days when she used to sit over endless joints and coffee, talking with her friends LaVida McGinnis and Fern Williams as Bessie and Billie repeated their melodious heartstrums of repudiation, repetition and loss on the worn stereo with the sticky needle which made the repetitions yet more endlessly heart-rending. But after one memorable last occasion, the two had disappeared, never to be seen again in the Burke Blume-Smith household. "It was one thing when she told me please not to use such vulgar language around Josie!" LaVida had told her postmortemly. "But when she told Fern not to let Josie play with her hair in case it wasn't sanitary! You've got to understand Jo, I love you a lot, but when we got

home, I had a migraine, and Fern had an attitude, and the two of us fought all week. I'm just not up for that. Maybe you and I can have a drink sometime, for old time's sake..." Jo wished she had appreciated the friends of her youth when she had them. Now it seemed too late.

As for Random Lust, "I probably wouldn't know what to do if I *did* run into her these days," she thought, as the sharp squeal of a baby led her leaping up the stairs.

The note, when she found it, was pinned to the pillow of the loft bed — that very loft bed which had been the sweet, sweet scene of her and Vanessa's contented coupling! She unpinned it, dried lavender rose and all as she carried Josie to the table to change her. "My Forever Dearest," it read.

Jo, I thought I was a woman, but in so many ways I am still a child, barely old enough to be on my own, let alone *have* a child!!! I am sure you knew this long before I did, Jo, you, who in your wisdom, will make a better mother than I ever could. For I am yet a fledgling, yet to discover her wings and flap them in the cool air. I am off now to Hondurastan for the WOWAC (We Are All Witches and Crones) workshop which I believe intuitively holds some deep answers to my search. After that I may try fishscaling on an Alaskan Skimmer-Boat. OH Jo, I know now there are wymmuns everywhere and the whole wyldr is before me. It is to you I owe this knowledge. Thank you my dear, I leave to soar.

No longer your, but now finally own, my own, Vanessa.

Continued on Page 15

The Bathroom Line

By Joan Nestle

This is a short essay I read at the 1980 New York Lesbian Poetry Reading to celebrate Gay Pride Day. It grows out of my work with the Lesbian Herstory Archives and my life. It is dedicated to the women of the fifties. The Sea Colony was a working class Lesbian bar in New York City. I was a part of its world from 1958 until the mid-sixties. It is now an Italian restaurant.

We had rituals too, back in the old days, rituals born out of our Lesbian time and place, the geography of the fifties. The Sea Colony was a world of ritual display — deep dances of Lesbian want, Lesbian adventuring, Lesbian bonding. We who lived there knew the steps. It was over twenty years ago but I can still peer into the smoke filled room, feel the pressures of bodies, look for the wanted face to float up out of the haze into the circle of light, the tumult of recognition. "I wondered how long it would take you to come here," the teacher welcomes her adoring student, and then retreats into the woman-made mist.

Because we were floaters in the underworld of the Sea Colony, we were surrounded by the nets of the society that hated us and yet wanted our desperate money. Mafia nets, clean up New York nets, Vice Squad nets. Just like the dolphins who now get caught in the fishing nets of an industrious people, we faced death by suffocation. We needed the Lesbian air of the Sea Colony to breathe the life we could not anywhere else, those of us who wanted to see women dance, make love, wear shirts and pants. We found each other and the space to be powerful butch-fem warriors. We entered their nets with rage, with need and with strength. The physical nets were visible but we knew how to

side-step them, to slip by, just as we knew, holding hands in the street, clear butch-fem couples, which group of straights to stay away from, which cars flashed danger as they slowed down at the corner curb. We knew how to move quickly. We had the images of smashed faces clear in our memories: our lovers, our friends, who had not moved quickly enough.

It was the other nets, the nets of the righteous people, the ones that reached into our minds, that most threatened our breathing. These nets carried, twisted in their invisible windings, the words: hate yourself because you are a freak, hate yourself because you use your tongue, hate yourself because you look butch and fem, hate yourself because you are sexual and that is dirty when it is done by the likes of you.

The powers from the mainland controlled our world in some obvious ways. The cops would come into check their nets, get their payoffs, joke with the Mafia boys who stood at the door. They would poke their heads into the back room to make sure we were not dancing, a crime for which we could be arrested. But, of course, the owners had flashed the red light ten minutes before the cops arrived to warn us to play our part. We played our part, sitting quietly at the square tables as the cops looked us over, but if they would have looked closer, they would have seen hands clenched under the table, fists holding onto the belts of their butches, saying through the touch of fingers: don't let their power, their swagger, their leer, goad you into battle. We will lose and they will take pleasure in our pain in our blood.

But the most searing reminder of our colonized undersea world was the bathroom line. Now I know that it stands for all the pain

and glory of my time, I carry that line and the women who endured it deep within me. Since we were deviants, our bathroom habits had to be watched. Only one woman at a time was allowed into the toilet because we could not be trusted. Thus the toilet line was born. A twisting horizon of Lesbian women waiting for permission to urinate, to shit. The line flowed past the far wall, past the bar, the front room tables, and reached into the back room. Guarding the entrance to the toilet was a short square handsome butch woman, the same every night, whose job it was to twist around her hand our allotted amount of toilet paper. She was the master of our ceremonies, and we loved her. She was us, an obscenity, doing the man's tricks so we could breathe. The line awaited all of us every night and we developed a line act. We joked, we cruised, we commented on the length of time one of us took, we made special pleas to allow hot and heavy lovers in together — knowing full well our lady would not allow it. I stood, a fem, loving the women on either side of me, loving my comrades for their style, the power of their stance, the hair hitting the collar, the thrown out hip, the hand encircling the beer can. Our eyes played the line, subtle touches, gentle shyness weaved under the blaring jokes. the music, the smoke, the surveillance. We lived on that line, restricted and judged, we took deep breaths and played. But buried deep in our endurance was our fury. That line was practice and theory seared into one. We wove our freedoms, our culture around their obstacles of hatred but we also paid our price. Every time I took the fistful of toilet paper, I swore to our eventual liberation, but it would be liberation with a memory.

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Lust

Continued from Page 14

A slow smile now appeared on Jo's face. With a deft hand she powdered the small bottom and, warming the milk, gave Josie her bottle. Then, seized with an enthusiasm she thought she had lost forever, and balancing the child in one arm, she quickly constructed a baby-pack out of two pieces of wire and torn yellow sweater, the only remnant of Vanessa's sojourn in the apartment (lest one count her offspring). "There,"

she informed the gurgling baby. "Let's go for a walk."

They walked to the corner, where an endless parade of women, large and small, old and young, black and white, singing, talking to themselves, silent, and sighing, paraded before their eyes. But what was this? Jo bent double in surprise. Was it one of Josie's diaper-pins sticking her? (For the baby wore Pampers). Was it, could it be her old friend, Random Lust, returned once more?

Jo Burke smiled and whistled low in her throat. "C'mon," she informed the child whose head now peered from the worn folds of her old leather jacket. "How about if you and me make it down to the Sinners and see what's Happening."

For an epilogue to Random Lust and the first chapter of an exciting new series by A. Loewenstein, Voices in the Night, tune in next month!

Stein

Continued from Page 13

great significance to Stein's life — her portrait by Picasso, still-life by Matisse, among others.

The most gratifying feature of Pat Bond's Gertrude Stein is her openness. Very few of the women who have played Stein in a variety of productions have been so candid or so sensitive, including actress Pat Carroll, who starred in her own one-woman Broadway show. The lesbian consciousness of Pat Bond is refreshing in its revelation of the complete Stein — writer, den mother of famous men, and lover of women. In addition, Bond does not fail to point out the male-identified aspect of Stein's personality, accepted so casually by her. Alice "cooked, sewed, supervised servants and even learned to type..." At parties Stein spoke with the men in one room and Alice was with the women in another, talking about "perfume" and such things.

In some portions of the presentation, the character of Pat Bond overtakes the character of Gertrude Stein. It is doubtful whether Stein would have mentioned at all the salon of Natalie Barney which entertained lesbians in Paris for many years. Stein steered clear from women without men. Although Bond acknowledges this fact ("we did not have much



Pat Bond as Gertrude Stein

to do with that set"), she saw fit to insert Barney's salon as a footnote to her presentation, much more for the education of her audience than for the development of Stein's character.

No flaw, however, is fatal to Bond's dramatization. Particular memorable are her accounts of Stein's first date with Toklas ("I looked at her, she looked at me..."), the short lived friendship with Ernest Hemingway ("a sensitive young man who was trying to cover up something with violence") and the account of her

years in France during the Nazi occupation ("we were Jews and there could have been terrible consequences").

The show ends with Stein's post-war illness, cancer of the uterus. As she is being wheeled into the operating room, Toklas asks with a sigh, "Gertrude, what are the answers?" And as Stein looked up from her stretcher she remarked, "In that case what are the questions?"

Would it that television was always so true to form.

us, without condescension or judgements, of the beauty of the life. Sexuality has been so long taboo that most films (and other works) tend to isolate it as a separate phenomenon or treat it as a

purely psychological phenomenon. *Eboli* is different in that it has the maturity not to remove sex from the context in which it exists.

Eboli is currently showing at the Orson Welles Cinema.

Coming Out

As lesbians and gay men, we all share the experience of coming out. Some of our stories are joyous while others are filled with pain, but all touch our lives in some way. For these reasons, I hope to begin a new column at GCN dealing with your coming out stories. If you would be interested in sharing your story with us, please send it to us. Keep it short: limit the story to three double-spaced type-written pages. I will choose those which I feel are of greatest interest to our readers. Even if you have never written in your life, try your hand. Send all stories to: Coming Out, Features Editor, GCN, 22 Bromfield St., Boston, MA 02108.

Jubilee Task Force Assesses Work Done

BOSTON — As Boston's Jubilee 350 Celebration comes to a close this week, members of the Jubilee 350's Lesbian and Gay Task Force have assessed their participation in the city's 350th birthday celebration.

Eric Rofes, Chairperson of the Lesbian and Gay Task Force, told GCN, "I am pleased with some of the projects we helped to sponsor, including this year's Lesbian and Gay Pride Week and the Lesbian and Gay History Project's slide show. We also produced a book in conjunction with the Jubilee Celebration that has gotten very positive feedback from gay people and straight people and provides a good look at the current state of the community."

Rofes went on to say, "I have not been pleased with the city's role in supporting the Task Force. While the city was able to grant us some funds and provide us with an efficient liaison, I feel we were deliberately left out of several parts of the celebration." Rofes cited last weekend's Jubilee Ball which honored 350 Bostonians as an example of an event from which lesbians and gay men were overlooked.

The Task Force had submitted a list of 15 lesbians and gay men who had made significant contributions to Boston and were also openly gay. None of the people were chosen by the Jubilee committee and no people were honored specifically for service to the

gay community. Leaders in other communities — including the black, Asian, Jewish, and Irish communities — were recognized.

"We clearly made some inroads in City Hall with the help of Robin MacCormack and I am glad that we were an officially recognized part of the celebration," Rofes told GCN. "It can be very frustrating to work within the City Hall system on a project like this and I'm not sure that it will be a priority for any of us in the future. Still, I'm glad we were there because we are a significant part of this city."

PAID ADVERTISEMENT

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases.

Current attitudes (including group male-female and same-sex activities) require that each participant wash away those acquired and one's own germs and secretions, before and after sex contact, in protection of one's self and of one's sex partner(s).

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause non-gonococcal urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in Spanish; soon in Japanese) —

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health. Not to teach washing before and after sex activities is to encourage the spread of sexually transmitted diseases.

PAGE 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

WASH BEFORE SEX FOR HYGIENIC PURPOSES

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a-bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastrointestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina.

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required. For the sexually active male — the commercially available germicidal preparation (Sanitube™) for use after intercourse to prevent gonorrhea and syphilis.

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Primary Elections

Continued from Page 3

Although Clark's campaigners billed their candidate as the "family candidate" (Frank is unmarried), and rumors circulated in the district concerning Frank's sexual orientation, Frank's identification with lesbian and gay rights legislation did not become formal political ammunition.

Clark's reluctance to use lesbian and gay rights as an issue in the campaign may have been caused by perceptions by his strategists that this would not have worked to his advantage. Indeed, several Clark supporters were also strong lesbian and gay rights supporters, including Newton Rep. Joseph DeNucci.

It appears significant that Frank's strong support for lesbian and gay rights and his identification in the public eye as a friend of Boston's lesbian and gay community did not become overt campaign issues in a stridently conservative-vs.-liberal fight.

Another race in which lesbians and gay men could gain in Congress in the November election is in the 10th Congressional District, where conservative Margaret Heckler, who voted against lesbian and gay rights when she supported the anti-gay McDonald Amendment to the Legal Services Bill, is being challenged by Robert McCarthy, who has supported gay rights in the state senate. McCarthy, a graduate of West Point who is also a supporter of women's rights, is expected to be the first serious challenger Heckler has faced in her 14 years in Congress.

The future of lesbian and gay legislation at the state level appears brighter as a result of the primaries. Of the eight state representatives defeated in the primaries, five consistently voted against lesbian and gay legislation and three were pro-gay. Of particular importance is the defeat of

John Melia, a seven-term representative from Brighton, by Thomas Gallagher, a community organizer who has pledged to be a strong pro-gay advocate and was endorsed by the Mass. Gay Political Caucus as well as the Mass. Women's Political Caucus.

In the Eighth Suffolk District, Tom Valley defeated Dennis Quilty and six other candidates to win the Democratic nomination for the seat vacated by Barney Frank. While all candidates had pledged support for lesbian and gay rights, some gay community activists had attempted to coalesce lesbian and gay support for Quilty. Whether Valley can win the support of the gay community of Back Bay, Beacon Hill, Bay Village and the South End may be crucial to his race against Republican James McDonald in November.

Another race to watch will be in the 14th Norfolk District where former Mass. Women's Political Caucus chairperson Sally Lunt, a strong supporter of lesbian and gay rights and women's rights, will be running against incumbent Royall Switzler, who opposes lesbian and gay legislation.

It is in the state senate, however, that lesbians and gay men made the biggest strides forward in the primary. Three state senators, defeated in the primary all had consistently voted against lesbian and gay legislation. Senator William Wall, who had served in the Senate for 22 years, was soundly defeated by Pat McGovern, a Lawrence attorney who has been a strong advocate of lesbian and gay rights and women's rights. She appears to be a new progressive voice in the Senate. McGovern lives in the same district that has been considered conservative yet has elected U.S. Senator Paul Tsongas and Representative James Shannon, other supporters of lesbian and gay legislation.

Senator Robert M. Hunt, a first term senator from New Bedford who voted against lesbian and gay rights bills, was defeated by State Rep. William MacLean Jr., who has recently become a pro-gay vote in the State House. Senator Stanley Zarod of Springfield, who has consistently voted anti-gay, was defeated by Martin Reilley. Reilley did not respond to the Mass. Gay Political Caucus' questionnaire on lesbian and gay issues and his stand on lesbian and gay legislation is not known.

Another race for the State Senate that might further improve the standing of lesbian and gay legislation will take place in November, when Senator Francis X. McCann, who barely defeated liberal Wendy Abt in the primary, faces independent candidate George Bacharach in the Middlesex & Suffolk District that includes Cambridge, Belmont, Watertown and Allston-Brighton. McCann is an opponent of lesbian and gay rights, despite the strong lesbian and gay presence in his district. Bacharach, who is pro-gay, will be trying to mobilize the lesbian and gay vote to help him win what is expected to be a close race.

Our Own

Continued from Page 7
only way to defeat this thing and protect minority rights' is to say, 'Yes, publications whose primary purpose is to depict or advocate homosexual acts shall be allowed in the library.'

"Emotionally, the public isn't going to buy that; that's asking too much of the public. Emotions get in conflict, and we really haven't come up with a solution," Robertson explained.

The UUGC's response to the referendum continues to be to ignore it, focusing its efforts instead on its social and educational programs, the legal battle, and the publication of *Our Own* itself.

Our Own, the largest gay newspaper in Virginia, has a monthly circulation of 3000 and a yearly budget of \$7200.

Lesbian Mothers OK

Continued from Page 1

According to the SJC, Keedy's determination of King's fitness should not have been based on King's past ability or desire to care for her children, and should not have been based on her lesbianism.

The SJC also said that Keedy had erred in basing his decision on the fitness of the *guardian*, since it was the fitness of the natural parent that was at issue.

The court concluded that Keedy had failed to make a determination of King's parental fitness and ordered the case back to Franklin County where Keedy is to determine "whether the mother is currently fit to advance the best interest of her children."

The SJC noted that, because nearly a year has lapsed since the Greenfield court heard King's petition, "new evidence may be required" to determine King's parental fitness.

Until Keedy makes that determination, King's two young daughters — one, six years old, the other, eight — must remain with their legal guardian, Maggie Patenaude, a single mother and a woman with whom King claims to have been lovers over a five-year period.

Wendy Sibbison, King's attorney, hailed the high court decision as a major victory for lesbian and gay parents across the nation. It is, she said, the first written opinion on a high court level "which states in no uncertain terms that a parent's sexual preference cannot be used to deny [him/her] custody."

"And since it is on the Supreme Court level," Sibbison continued, "judges on other state supreme courts can cite this decision."

In the opinion, the SJC quotes at length from the testimony given by psychologist Alexandria Kaplan on behalf of the plaintiff. "There is no evidence that children who are raised with a loving

couple of the same sex are any more disturbed, unhealthy, mal-adjusted than children raised with a loving couple of mixed sex . . . Many other issues influence child rearing. Sexual preference per se typically is not one of them."

Sibbison said that the fact that the court incorporated this testimony into its written opinion is "very significant" and indicative of the court's agreement with Kaplan's statements.

King claims that she and Patenaude became lovers shortly after they met in 1971. Patenaude helped King through a potentially fatal illness which first afflicted her in 1974 and flared up periodically for the next three years. During this time, King left her children in Patenaude's care frequently while she was hospitalized or otherwise unable to care for them.

In October of 1976, King, still very ill and experiencing extreme emotional and financial difficulties, allowed Patenaude to become permanent guardian of King's daughters. King told *GCN*, "I was afraid I was going to die. This woman [Patenaude] had me convinced of that." According to testimony of King's physicians, King's life was out of danger at that time.

A Franklin County Probate Court judge appointed Patenaude permanent guardian and granted King the right to visit the children "at all reasonable times and occasions." By this time King and Patenaude were no longer lovers, King claims.

According to King, Patenaude began to make it difficult for her to visit the children. As a result, in February 1977, King filed a petition for custody and guardianship and a motion for visitation. The motion for visitation was granted; the petition for guardianship was delayed.

Continued on Page 17



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Lawyer Calls Amendment 'Pernicious', 'Absurd'

By John Zeh with Bryan Taulbee
CINCINNATI — A lawyer and prominent civil libertarian here has called the McDonald Amendment to the Legal Services Program "particularly pernicious, absurd, and prejudicial."

Allen Brown, a member of the board of the local American Civil Liberties Union chapter, promised a Dignity audience that the ACLU would immediately file suit to have the law declared unconstitutional if it passed Congress with the amendment intact.

The amendment to HR 7584 sponsored by Rep. Larry McDonald (D-GA) would prohibit Legal Services Program funds from being used in cases "promoting, defending, or protecting homosexuals."

Brown, who has represented gays and other unpopular minorities, called the bill "elaborate legal aid" for the needy "designed to assist in pursuit of civil rights by individual litigants."

"It allows 130 million 'attorney generals' to pursue civil rights," he said.

"At this given moment in history," he told the group of gay Catholics and their friends, "this amendment is particularly pernicious because the most acute problems of civil rights are those attending to homosexuals as a group."

"Hispanics and blacks have made more progress than homosexuals," he added. "Only in the last 20 years has the homosexual emerged as a recognized minority."

"The McDonald Amendment

defames the entire purpose of the bill. It's absurd to deny [civil rights protection] to the most deprived class. To single out homosexuals is an act of prejudice," he continued.

Brown said the bill would be a "clear-cut denial of equal protection under the law," but noted that people can't "predict or depend on the Nixon [Supreme] Court" for a positive ruling.

He addressed the group on gay rights in general, nationally and locally.

Brown noted that 10 years ago he and others had negotiated with local police officials to cut down on three gay bars, "getting the real treatment," with some success. "We use a Machiavellian argument — that if you [allow bars] and create an isolated environment, the rest of the population won't get so uptight — to an idealistic argument — that people have a right to gather."

"We did get some indication from the command to the lower echelon to lay off gay bars, don't ride their backs. But that seems to be breaking down in the last four or five years," he said.

There are now nine gay bars in the area, several of which have experienced police crackdowns and straight homophobic hassles in the past year. Automobiles outside a rural lesbian bar were attacked by gunfire during the Fourth of July weekend.

"Another phenomenon you find very frequently is that a gay bar [close to the inner city] gets less static than one that creeps into suburbia or a rural area. There's

enormous harassment and no palliative. [In town,] the cops lay off, an ironic but progressive recognition that the homosexual has elevated himself to the level of 'nigger,' which is progress, since he was a non-person 25 years ago," Brown said.

The lawyer acknowledged that some courts are striking down some anti-homosexual laws, but said "the most singular problem still is the cop on the beat."

"All heterosexual solicitation is courting, all homosexual courting is solicitation. This is evident in the pattern of arrests here. I don't think we've had a homosexual go to jail in the last year, though. The courts have gotten irritated to occasional [undercover] park drives [of entrapment] and they reflect their irritation not with the boldness of acquittal, but with a lesser response of diminishing sentences," he observed.

Two years ago, city police here arrested 67 people for public indecency in a crackdown on cruising in two parks. Ohio's solicitation law, which applies only to gays, was ruled unconstitutional by the local Court of Appeals twice for vagueness and discrimination, but the ruling was later reversed by the state Supreme Court.

Despite lesbian and gay participation in recent police training, Brown said, "the cop on the beat is the typical southern sheriff dealing with sharecroppers. Policemen see themselves as servants of the established order of society. They'll never get over that hangup."

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Mother

Continued from page 16

King charges that while Patenaude had custody of the children, they were abused and sexually molested. In July 1978, King took her children for their regularly scheduled visit and failed to return them, taking them instead to live with her in Vermont; she was arrested on kidnapping charges in November 1978 and the children were returned to Patenaude.

In December of last year, Judge Keedy turned down King's petition for custody and guardianship. Having noted that King was "living in an active practicing homosexual relationship with a young teacher," Keedy concluded that "the environment in which [Brenda] proposes to raise the children, namely a lesbian household, creates an element of instability that would adversely effect the welfare of the children."

King told GCN that Patenaude, "a holy roller, more Billy Graham than Billy Graham" denied in court that she is a lesbian or that she had ever been lovers with

King. King recalled Keedy saying at one point, during the hearing, "So what if they're both lesbians."

Abortion

Continued from page 9
lature's power to regulate abortion."

Asked to respond to Farrell's charge that the Commission had switched the grounds on which it opposes the ERA, the Commission's attorney, Betty Gittes, told GCN that the ERA is "a non-issue . . . when you're talking about abortion rights."

"The Women's Commission in Exile hasn't 'flip-flopped'," she continued. "When the ERA was being passed, the Women's Commission said that the ERA is a non-issue because the right to abortion is already guaranteed by the ninth and 14th amendments to the U.S. Constitution." (The Ninth Amendment, known as the "privacy amendment," states that all rights not specifically granted to states remain with the people.

She," indicating Patenaude, "doesn't look like one . . . but she," meaning King, "does."

Historically, courts have interpreted this as including procreative matters. The 14th Amendment reinforces the Ninth, asserting that the states cannot rob people of their constitutional rights.)

Gittes told GCN, "The Supreme Judicial Court should guarantee all women the right to abortion on two different bases: the equal protection basis [in the Massachusetts constitution] for prohibiting discrimination against poor women, and, secondly, on the basis of the ERA."

Gertner commented, "No one has thought out the relationship between abortion and the ERA. . . . As for the political question of whether linking the two will hurt ERA nationally, that, too, is a live question. But unless the ERA covers things that are crucial to women's lives, it's worthless."

[illegible]

GM seeks lesbian or GM to share large 3 bdrm apt in Belmont near T. Non-smoker and veg. \$150 plus. 489-1002 after 7 pm. (11)

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GWF Prof 45 seeks living space w/another GF. I have small dog. Prefer nonsmoker within 40 min Boston area, near T. Hse or apt. After 5 pm 547-3729. (11)

Dancer in town Monday thru Friday seeks roommate, room or fl. space. Call Rob at Concert Dance 923-1709 wkday. (11)

GM 23 art student seeks 2 roommates for 3 bdr apt in Boston near S. Huntington. Rent \$140 inc ht. Call 739-2191. (11)

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WANTED

Would like conversations with terminally ill gay males and lesbians of all ages (anonymity guaranteed) for GCN article. Please write GCN Box 324.

HOTLINE VOLUNTEERS NEEDED If you can spare any time Woburn Hotline needs volunteers. Training classes will begin soon. Please call 933-3336 Mon-Thur 5-10 pm. (12)

2 GM students looking for 1-2 bdrm apt in or near Boston area need to move in during Jan recess very reliable, responsible and desperate. Michael 273 Babcock #1125 Bos. MA 02215. (12)

HELP OUT NEW GAY YOUTH GP Boston Alliance of Gay and Lesbian Youth need furn, paint, vacuum, and anything useful for new space. Call 338-9472 or Write: BAGLY, c/o GCN Box 10GY, 22 Bromfield St., Boston MA 02108

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To work at the House Restaurant in Allston. 783-5131. (12)

Gay publisher needs someone with car to take packages to Post Office. Pays \$60/mo for less than one hour's work every Monday and Wednesday. (Other schedules may be possible.) Phone Sasha Alyson, 542-5679. (11)

Teaching assistant wanted to work with severely retarded in Malden on Orange Line. Interest more a plus than experience. School vacatns off, two weeks in summer, Blue Cross. Call Paul aft 2:30, 324-3388. (11)

GCN SPECIALS

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The use of a MODEM (300 or 1200 Baud) and terminal would save GCN up to 70% off prime time rates. A VT52/VT100 compatible CRT would be a bonus item, but a hardcopy or other CRT is OK.

Please call Malda at 426-4469. (13)

HELP

GCN distributor needs a place to park the GCN truck. I park in the Central Square area & need some visitor permits. Any other suggestions before we get the boot? Leave message for Barbara at 426-4469.

FORK US

If anybody out there has a few dinner forks of any description, we could use them in the office. Please contact Mike 426-4469. Just a few, please.

HOMO-FILES!!

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PROVIDENCE PRINTER!

Dear friend in Providence — we have lost your phone number and need to contact you about the GCN flyer you're printing for us. Please call Malda at GCN, (617) 426-4469. Thanks, Richard.

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If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

VOLUNTEER INDEXER(S) NEEDED! Work on the GCN Index which is becoming a valuable reference tool. Flexible hours. If you enjoy detail work and would like to help, we'd be happy to explain in detail just what's involved in this project and how you can help. Ask for Michael or Charles, 426-4469.

LESBIAN MOTHERS

I am working on an article for GCN about lesbian mothers coming out to their children. If you'd like to share your experiences in doing this or discuss your reasons for not coming out, please write to Gia Berkman, c/o GCN, 22 Bromfield Street, Boston, MA 02108. If you use real names in your description, please indicate if they should be changed in the article.

WHAT'S THE WORD, BIRD?

GCN needs news writers to let our readers know what's happening in lesbian and gay communities across the country and around the world. No previous writing experience is necessary — just a burning desire to get the word out! If you'd like to volunteer your services, write or call Denise Sudell at GCN, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

PEOPLE W/ACCESS TO OFFSET MACHINES

GCN has lost its source of offset printing. If you have access to offset printing on a regular basis (we need things like free renewal notices printed) and want to help us out, please call Mike or Richard at 426-4469. Thanks.

DESKS & FILE CABINETS NEEDED

GCN's growing pains can be (temporarily) soothed by a desk and a *legal size* file cabinet (or two!). Let Mike know if you can help. Please. 426-4469.

ORGANIZATIONS

DO YOU LOVE BOYS?

If so, you need us and we need you! Write to the North American Man/Boy Love Association for info: NAM/BLA PO Box 174-B, New York, NY 10018. (30)

NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Nashua: 889-1416; Dover/Portsmouth: 431-1541. A statewide lesbian organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (c)

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar or write PO Box 11, Cambridge, MA 02138. (12)

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now Write: Ganymeade Society, C/O Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

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D.O.B.

Support organization for lesbians, 1151 Mass. Ave. Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & last Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Softball at Magazine Beach (Camb) at 3pm every Sun. Info & office hrs 661-3633. All women invited to participate. (c)

PUBLICATIONS

FINDING MYSELF . . .

a woman's journey retraced through her poetry. Copies are available at New Words in Cambridge or for \$3.00 by mail order to Counterpoint Publications, P.O. Box CY442, 400 Commonwealth Ave., Boston, MA 02215. (11)

For sale: 100 duplicates (mostly paperbacks) from my collection of novels of gay male interest: *Maybe Tomorrow*, *Strange Brother*, *Sam*, *The Gaudy Image*, *Quatrefoil*, etc. Send SASE for list. Hubert Kennedy, 33 Huxley Ave., Providence, RI 02908. (11)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials Into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

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Calendar

weekly events

sundays

Boston, MA — Gay Recreational Activities Committee (GRAC). Swimming at Lindemann Center (Stanford St. Gov't Ctr.). Men and women. 2-4pm.

Boston, MA — Gay Recreational Activities Committee (GRAC). Roller skating. Hetch Shell, Esplanade. Men and women. Call 282-9161 for info.

Boston, MA — Chiltern Men's Basketball. Lindemann Center (Gov't Ctr.). 4:30-6pm. Info: 227-6187.

Boston, MA — Chiltern Running Club. Jogging and racing on the Esplanade. Sundays at 1, Mon., Wed. & Fri. at 8. Info: 482-5265.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm.

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (6-12pm).

Boston, MA — Gay Recreational Activities Committee (GRAC) Volleyball. Fenway (Rose Garden). 11am-1pm. Men and women. 282-9181 for info.

Cambridge, MA — "Closest Space" (WCAS, 740AM), a weekly public affairs program for lesbians and gay men. 10:30am.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Bedford, MA — Bedford-Concord Area Social Club meets at 7:30pm. Info: John 275-1338, or Joe 897-7813. All invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. 1st Sun. of the month, 1-5pm. Statewide political action group. Info: 228-8049.

New York, NY — Meeting of Gay and Lesbian Blind at the Gay and Lesbian Services Center, 110 E. 23rd St. Suite 502. 4-6pm. Info: Michael at 362-8729.

New York, NY — Rainbow Society. Meet gay meeting. Manhattan Community Center, 75 Morton St. 2nd Sunday of the month. 2pm. 755-1428.

coming events

sept 28 sun

Allston, MA — Benefit for Bound And Gagged (to replace stolen equipment) at the Underground, 1110 Comm Ave. 8pm-2am. Bands will include Vitamin, Shut Up, People In Stores, Somebody and the Somebodies, Mission of Burma and V.

Dorchester, MA — Community Safety/Survival Center. Open House for this new work place for: Families and Friends of Prisoners, The Green Life Committee, and the Dorchester Women's Committee. Come get to know us. 240A Bowdoin St. 285-8455. Open house 3-10pm.

29 mon

Boston, MA — Potluck dinner/rep group meeting of Boston Asian Gay men and Lesbians. All Asian gay men and lesbians are welcome. Call 542-0144 or 524-7443 for place and more info.

30 tues

Boston, MA — Gaymen's workshop in movement, creativity, energy and experimental theater, focussing on body and voice expression, improvisation and healing, singly and in pairs. 551 Tremont St. (between Clerendon and Berkeley), Rm. 408. 7:30pm. Donation for space. 288-6103

New York, NY — Comité Homosexual Latino americano. 7pm. 433 E. 6th St. Apt. 5R. Info: 786-2893.

mondays

Cambridge, MA — Gay Light Support Group for women 14-21. Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

Cambridge, MA — LUNA (Lesbians United for Non-nuclear Action) meeting. Women's Educ. Ctr., 46 Pleasant. 354-8807. 7-10pm.

Brookline, MA — Discussion group including gay and bisexual men and women. New members welcome. 7:30-9:30pm. Info: 731-6619.

Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul, 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061

New York, NY — Meeting of the NY Coalition of Black and Third World Lesbians and Gays. Triangle Ctr., 269th Ave., 3rd floor. 7:30pm. Anyone interested in these issues is welcome regardless of race.

New York, NY — Gay Overeaters Anonymous, for lesbians and gay men, meet at 7:30pm at Grece Square Hosp. 420 E. 76th St.

Morristown, NJ — Gay Activist Alliance in Morris County (GAAMC). Meetings, discussions, socials. Morristown Unitarian, Normandy Heights Rd. 762-6217. (NJ Gay Switchboard: (609) 921-2565.)

tuesdays

New York, NY — WBAI (99.5FM) The Lesbian Show. 8:30pm. 279-0707

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1131 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

New Bedford, MA — Rap group at the Aid Center. 18 Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Tuesday eves, 7:30pm. Info: 278-5475.

New York, NY — Meeting of Politically Involved Lesbians and Gays Under Twenty-two (PIGLUT), 339 Lafayette St. (top floor). Info: Michael 238-2397. Open to all 21 and under.

Hartford, CT — Greater Hartford Lesbian and Gay Taskforce meets at Hill Ctr., 350 Farmington Ave. 7pm. (First Tuesdays) Info: 249-7691.

oct 2 thurs

Boston, MA — "Coming out in World War II: Lesbians and Gay Men," a lecture/slide show by Alan Berube, member of the San Francisco Lesbian and Gay History Project. Arlington St. Church. 7:30pm. \$2 donation. Signed for the hearing impaired.

Boston, MA — GCN VOLUNTEER PROOF-READING AND PASTEUP. SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — "Homosexuals and the Law," a 9 week course at UMass/Boston taught by John Werd, Tues. and Thurs. eves. Topics: discrimination in employment, housing and public services; criminal laws; immigration; marriage and child custody problems; and the legal system and gay liberation. Info: 287-1900, ext. 2801.

New York, NY — "Bisexual embigglies: are bisexuals really only gay people in disguise?" West Side Discussion Group, Greenwich House, 7th Ave. S. at Barrow St. (So. of Sheridan Sq.) \$2 don. Social hour follows.

New York, NY — Women's One World Festival, an international celebration of women's theater, music, dance, art and culture taking place from Oct. 2-19 on Manhattan's Lower East Side at 25 St. Mark's Place. Info: 533-2181 or 228-6421.

3 fri

Boston, MA — GCN VOLUNTEER NIGHT FOR SENDING OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS.

wednesdays

Boston, MA — Gay Youth Rep Group, organized by the Boston Alliance of Gay and Lesbian Youth for gay women and men 14-22. 7-9pm. 128A Tremont St. (near Park St.) Info: BAGLY 338-9472 or the Hotline 426-9371.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Our advocacy is growing. Join us. Call 426-9371. (M-F, 6pm-midnight) to info.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 18 Hovell St. (near Auditorium stop). 267-7573.

Boston, MA — Gay Recreational Activities Committee (GRAC) volleyball (near Rose Garden in the Fenway). Men and women. 6:30-8:30pm.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

New York, NY — (WBAI, 99.5FM) Gay Rap. 799-0707. 8:30-9:30pm.

New York, NY — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

New York, NY — Chelsea Gay Association meets 1st Wed. of the month. Coffeehouse. Info: 891-7950.

New York, NY — Gay Opinion Forum. Last wed. of the month. 348 W. 14th St. 7:30pm. Info: 675-9227.

thursdays

Boston, MA — GCN proofreading and layout (basically cutting and peeling with a little beer and pretzels on the side). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-10 and layout 6-10. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4489.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thursdays. 8pm. Gled Day Book Shop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — BAGLY Lesbian Rep Group. 7:30-9:30pm. Raps and workshops for women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371 for more info.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Call 661-3633 for info on all DOB activities.

Boston, MA — Lunchtime Alternative concert series. Music of 12th to the 20th centuries. 12:15-12:45 at Church of the Covenant, 87 Newbury St. Free (donations accepted). Bring your lunch.

Boston, MA — Third World Women reading from *This Bridge Called My Back*, writings by radical women of color. Blackstone Community School, 50 W. Brookline St. (between Shawmut Ave. and Washington St.) 7:30pm. \$3. Childcare provided, wheelchair accessible, signed for the hearing impaired.

4 sat

Boston, MA — Chiltern Mt. Club. Day hike, Mt. Moosilauke. Info: (603) 883-6356 or 883-5583.

Boston, MA — Chiltern Mt. Club. Weekend Bike trip in Maine. Info: Gene (212) 858-5792 or 466-7012 or (weekends) (207) 646-3534.

Boston, MA — Grace Peley, Daniel Ellsberg, Howard Zinn and others will speak on the Common after a march from Copley Square starting at 1pm sponsored by Boston Alliance Against Registration and the Draft, protesting the current government emphasis on war preparation.

5 sun

Cambridge, MA — Boston Area Lesbian and Gay History Project is sponsoring a talk illustrated with slides "Our Boston Heritage" in room 150, Bldg. 9, 77 Mass Ave (MIT) at 7:30pm. Signed for the hearing impaired. Donation \$2.

Cambridge, MA — Lesbian and Gay Folkdancing. Phillips Brooks House, Harvard Yrd. 1-3pm. Newcomers are especially welcome. Info: Beth 666-4278 or Dee 661-7223.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over leundromet). 6pm. Info: 623-9340.

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston). 8:30pm. All are welcome!

New York, NY — General meeting of the Committee of Lesbian and Gay Male Sociologists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

fridays

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4489.

Boston, MA — Chiltern basketball. 7-9pm. Lindemann Ctr. (near Gov't Ctr.), Stanniford St. entrance. FREE! Info: Tony 238-1914.

Boston, MA — Chiltern Swimming for men and women over 40. 6-7pm; swimming for men of all ages 7-9pm. Lindemann Ctr. (near Gov't Ctr.). Info: 625-7924.

Cambridge, MA — Daughters of Bilitis. Over 35 rap group at Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. (4th Friday and 2nd Wednesday of each month).

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

New York, NY — Consciousness Raising off Reclaim, sponsored by Black and White Men Together (BWMT/NY). 7:30pm. Info: Henry at 873-5572 or 799-9432 or Richard at 431-4874.

saturdays

Boston, MA — Gay Youth. Outings and activities for lesbians and gay men 14-22. Organized by the Boston Alliance of Gay and Lesbian Youth (BAGLY). 128A Tremont St. (near Park St.). Info: BAGLY 338-9472 or Hotline 426-9371 (6-12pm eves).

Providence, RI — Gay Youth Group meets every other Saturday. Info: 272-9247.

New York, NY — Gay Youth Rap Group. Organized by and for gay youth. 1-4pm. 339 Lafayette St. (one block north of Houston), top floor. Open to all lesbian and gay youth 21 and under. Info: Mark 799-0388 or Michael 236-2397.

Boston, MA — Meeting of Lesbian Law Students. Northeastern U. School of Law student lounge, 400 Huntington Ave. 3rd floor. Info: 742-4388.

Boston, MA — "Issues facing gay people in Boston," a talk by Richard C. Pillard, at the Community Church of Boston, 565 Boylston St. (Copley Square). 11pm. Free. childcare available.

Boston, MA — Chiltern Mt. Club. Island picnic, Sorrento, ME. Info: Sturgis (817) 227-6187 or David (207) 422-3000.

6 mon

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Boston, MA — "Sweet Honey in the Rock," a vocal quartet whose music is based on black folk traditional music will perform in the John Hancock Hall, 180 Berkeley St. 8pm. Info: 353-3043.

Oct. 10-12

Boston, MA — Northeast Lesbian AA and AI. Anon Second Annual Conference. Workshops on Daughters of alcoholics, women over 35, alternatives to traditional love relationships, and many more. Open house, dinner and dance. UMass, downtown campus, 100 Arlington St. \$15 fee (more if/less if). Write: NELAA, c/o GCN Box 83, 22 Bromfield St., Boston, MA 02108.

The deadline for Calendar items is Tuesday at noon for the following issue.